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The Baptist Record

"THY KINGDOM COME"

OLD SERIES—VOLUME 64

Jackson, Miss., Thursday, August 26, 1943

NEW SERIES—VOLUME 45—NO. 30

Watts Memorial Church Organized Second and Lincoln Avenue Churches At Pascagoula Are Consolidated

Following a vote by each of the churches involved to consolidate their congregations, members of the Second Baptist Church and the Lincoln Avenue church of Pascagoula met together on the afternoon of June 20, 1943, to organize the new church. Dr.



REV. J. F. BRANTLEY

Brock, the moderator of the association, served as moderator of the meeting.

After a short devotional service the customary business of organization (Continued on Page 16)

Religious Labor Shortage Duke K. McCall, President, B. B. I.

"I am sorry, but I do not know of anyone qualified to perform the type of work you inquired about, who is not already placed." In the four months that I have served as president of the Baptist Bible Institute I have used that sentence again and again. Every mail brings appeals from pastors and churches for a recommendation from us for a church secretary, an educational director, a choir director, a supervisor of religious education in the public schools, a pastor, and on and on.

What shall we say? It does not seem wise to send a church after an effective, satisfied worker in another church. The result would be something like playing "Fruit Basket Turn Over." Except where there is a definite widening of opportunity for the individual, it has been our policy never to disturb one happy situation in the hope that we might create another. While we trust that no church worker switches jobs without a sense of divine guidance, it is obvious that much harmful tension may be created by unnecessarily subjecting any individual to pressure from churches eager to secure his services. The (Continued on Page 16)

1943 ASSOCIATIONS

Dates and Places of Meetings

(Because of the importance of the district associations, we are giving below the dates and meeting places of the associations and placing it on page one. Please keep this list for future reference.—Editor.)

Association, place of meeting and the date:

- Grenada — Providence Baptist Church, August 26.
- Benton — Pleasant Hill Baptist Church, September 7.
- Lafayette — Shiloh Baptist Church, September 7.
- Alcorn — First Baptist Church, Corinth, September 8.
- Monroe — New Prospect Baptist Church, September 8.
- Tippah — Chalybeate Baptist Church, September 8.
- Marshall — Potts Camp Baptist Church, September 9.
- Yalobusha — Elam Baptist Church, September 9.
- Lee — Richmond Baptist Church, September 10.
- Lebanon — Zion Hill Baptist Church, September 14-15.
- Calhoun — Parker-Salem Baptist Church, September 15.
- Panola — Enon Baptist Church, September 17.
- Itawamba — Poplar Springs Baptist Church, September 17-18.
- Jasper — New Fellowship Baptist Church, September 21-22 (Tuesday night).
- George — Barton Baptist Church, September 21.
- Zion — Walthall Baptist Church, September 22-23.
- Carroll — Vaiden Baptist Church, September 23.
- Madison — First Baptist Church, Canton, September 28.
- Bolivar — Shaw Baptist Church, September 28.
- Rankin — Oakdale Baptist Church, September 29.
- Oktibbeha — Pleasant Ridge Baptist Church, September 30.
- Sunflower — New Hope Baptist Church, September 30.

OCTOBER

- Kemper — Blackwater Baptist Church, October 1.
- Jackson — Second Baptist Church, Pascagoula, October 5.
- Choctaw — Ebenezer Baptist Church, October 5-6.
- Neshoba — Neshoba Baptist Church, October 5-6-7.
- Prentiss — Thrasher Baptist Church, October 5.
- Lawrence — Oakvale Baptist Church, October 6.
- Tishomingo — Paden Baptist Church, October 5-6.
- Tate — Coldwater Baptist Church, October 7.
- Hinds-Warren — Calvary Baptist Church, October 7.
- Clarke — Union Baptist Church, Oc-

- tober 8.
- Covington — Willow Grove Baptist Church, October 7.
- Lauderdale — Toomsaba Baptist Church, October 7-8.
- Laurel — Toomsaba Baptist Church, October 7-8.
- Holmes — Goodman Baptist Church, October 7.
- Mississippi — Mt. Vernon Baptist Church, October 7.
- Yazoo — Oak Grove Baptist Church, October 7.
- Leake — Walnut Grove Baptist Church, October 7-8.
- Pearl River — Poplarville Baptist Church, October 7-8.
- Perry — New Augusta Baptist Church, October 7-8.
- Tallahatchie — Charleston Baptist Church, October 8.
- Deer Creek — Rolling Fork Baptist Church, October 11-12.
- Clay — Pheba Baptist Church, October 12.
- Leflore — Riverside Baptist Church (Money), October 12.
- Walthall — Mesa Baptist Church, October 12-13.
- Union County — Old Oak Grove Baptist Church, October 12-13.
- Newton — New Ireland Baptist Church, October 13-14.
- Marion — New Hope Baptist Church, October 14.
- Pike — Magnolia Baptist Church, October 14.
- Pontotoc — Valley Grove Baptist Church, October 14.
- Union — Port Gibson Baptist Church, October 14.
- Riverside — Lyon Baptist Church, October 14.
- Attala — Sallis Baptist Church, October 14.
- Copiah — Fall session not given.
- Smith — Sardis Baptist Church, October 13.
- Scott — Bethlehem Baptist Church, October 14-15.
- Lincoln — Gum Grove Baptist Church, October 15.
- Chickasaw — Pleasant Ridge Baptist Church, October 15.
- New Choctaw — Hopewell Baptist Church, October 15.
- Jones — West Laurel Baptist Church, October 19.
- Simpson — Beulah Baptist Church, October 19.
- Gulf Coast — Pass Christian Baptist Church, October 19-20.
- Montgomery — Poplar Springs Baptist Church, October 19.
- DeSoto — Hernando Baptist Church, October 20.
- Copiah — Hazlehurst Baptist Church, October 21.
- Adams-Franklin — Providence Baptist Church, October 21.
- Columbus — East End Baptist Church, October 21.
- Jeff Davis — Bethany Baptist Church, October 21-22.
- Wayne — Mt. Zion Baptist Church,

The Brotherhood to the Rescue J. E. Dillard

I have been in distress; but I am feeling lots better now.

We still lack \$375,000 of having enough money to reach our goal of a Debtless Denomination by December 31, 1943.

According to the most optimistic figuring I could do, I could see only about \$275,000 coming in for this purpose. Where and how could we get the other \$100,000?

Some of our people are so over-confident that they have quit paying their club dues; some don't even want me to ask for any extra money. Others have suggested plausible plans that sound well but just will not work out in practice.

But the Southern Baptist Brotherhood at their annual conference at Ridgecrest, August 6, unanimously passed a resolution that really means something.

The Brotherhood pledged complete support to this special effort for a Debtless Denomination in 1943, and

They pledged special effort on Layman's Day, October 17, with the hope that enough cash (\$100,000) will be added to the Hundred Thousand Club gifts to accomplish the liquidation of our Southwide indebtedness by the end of the year.

Thank you Brethren! Success to you! May every member of every Brotherhood and every Baptist man help so we may be entirely

—BR—

I Have Seen the Holy Spirit At Work

By Captain Willis A. Brown
Chaplain in the U. S. Army

(Editor's Note: Chaplain Brown was formerly pastor at Shugwalak and was reared at Pontotoc. The present editor of the Record was his pastor. He married Rubye Taylor, native of Rankin county and former elementary worker in the State Sunday School Department.)

He was a graduate in liberal arts from one of our outstanding northern universities, an aviation cadet studying meteorology. He came into my office at the close of a hard day for him. He was about ready to give up the ship, but the fear of failing the course prodded him on like a goad. He didn't think I could do anything, but he wanted to tell someone who would take time to listen. Meteorology not being my line exactly, I was not able to talk with him long on the subject. But I must try to help him. "Are you a Christian?" I had to come straight to the point for he had only a short time to remain. He thought he was a member of a church, but what (Continued on Page 16)

- October 22.
- Noxubee — Vernon Baptist Church, October 21.
- Greene — Johnston Creek Baptist Church, October 28.

Sparks & Splinters

It was my happy privilege to conduct two revival meetings this summer in Covington county. One week with Pastor Alex Abercrombie at the Ora church, and the second week with Pastor J. Reese Rogers at the Rock Hill church. The Lord blessed all of our efforts. Crops look better in Covington county than in any other county I have seen in the state. There are many tithers in this county. The Lord has been good to them.—J. W. Sturdivant, Merigold.

McLain, Miss.: The annual summer revival services of the Janice Baptist Church (Perry county) will begin next Sunday night, August 29th. Dr. William Potter, pastor of the First Baptist Church at McLain is also pastor of the Janice church and will do the preaching. Services each weekday night begin at 8 o'clock.

Mrs. Lester Fletcher writes that the recent revival at McDonald church, Leake county, resulted in 14 additions. A. A. Ward, pastor at Lena, did the preaching. Mrs. Fletcher also enclosed some names to be added to the McDonald EVERY FAMILY list.

Spring Hill church, Marshall county: Our pastor, Rev. R. L. Ray, Jr., conducted our revival meeting. Among those who professed faith in Jesus, were a father and his two daughters. A mother and her son were baptized. This makes the third meeting Brother Ray has conducted here.—Mrs. J. C. Young, reporter.

Shiloh Baptist Church, Lawrence county: Our special offering for Chinese relief on Sunday, August 22, was \$82.12.—P. B. Green, pastor.

Pastor J. F. Brantley of the Watts Memorial church, Pascagoula, writes that they have just closed a week's fellowship meeting after the consolidation of the Lincoln Avenue and Second Baptist churches. There were 19 additions. He also said, "The brick layers start on our new auditorium tomorrow. Too, Brother John Watts leaves us to finish his work at B. B. I. Too much cannot be said about his work here."

McLain: Four additions by letter at the morning service (August 22). Chaplain A. B. Dorough of the Station Hospital, Camp Shelby, occupied the pulpit at the evening service as the pastor was in the opening service of the revival services at the Progress Baptist Church, Rev. T. W. Hembree, pastor.

Rev. B. W. Walker, who recently resigned the work at Forest, has declined the call to become evangelist for Southern Baptists in California. He plans to do independent evangelist work in Mississippi and has bought a home at 730 South Prentiss street in Jackson.

C. S. Thomas, pastor of Carrollton church, did the preaching in the revival at Byram recently. Pastor Thomas G. Ashby led the singing. There were seven additions.

Mrs. L. D. Tharp sent in a nice club list of subscriptions for The Baptist Record from Isola.

Joe T. Odle, pastor at Crystal Springs, assisted Pastor L. R. Riley at Liberty church, Folsomdale, Kentucky, in a successful revival. There were 18 additions.

Chester Molpus of Belzoni did the preaching in a good revival recently at Fellowship church in Lauderdale county. There were two additions.

W. B. Abel of Poplar Springs church in Meridian did the preaching in the meeting at Long Creek church in Lauderdale county. Miss Evelyn Moore assisted by Mrs. Keeton conducted a successful Vacation Bible school during the meeting. There were three additions.

Liberty: We have just closed a very successful revival with Rev. Chester L. Quarles of Leland doing the preaching. There were seven for baptism and one by letter. The church as a whole was greatly helped by Dr. Quarles' timely and inspiring messages. Rev. C. M. Day is our pastor and during the past four years the church has made steady progress under his leadership. The Sunday school has been standard for the past three years. The church has bought a piece of property adjoining the church on which we hope to build an educational building as soon as times will permit. Our church budget for the year was almost paid the first six months which totaled almost as much as the entire budget for the past year. Our pledge to the Now Club for 1943 was paid in full the first half of the year. We have eighty-six tithers in the church who express great happiness in giving to the Lord.—Reporter.

J. E. Sturdivant, pastor at Merigold, has recently been in a good meeting with Pastor Robert Martin at Maxhall in Bolivar county. There were 30 additions.

Louie Crumby assisted Pastor J. W. Sturdivant in a good revival recently at Morrison church in Bolivar county.

L. F. Metts, pastor at Northside church, Jackson, was in a good meeting recently at Beulah church in Simpson county with Pastor Dan Moulder. There were 24 additions, 17 by profession of faith.

A. B. Pierce, pastor of New Albany First church, writes of a good revival at New Harmony, Union county, with Pastor H. G. West. There were 23 additions.

H. H. Ward has resigned as pastor of Sand Hill church, Attala county, and accepted the pastorate of the First Baptist Church at Grand Bay, Alabama.

I. F. Metts, pastor at Northside church, Jackson, was with Pastor J. W. Kitchens at Hurricane church in a good revival recently. There were nine additions.

Dr. Chester M. Savage, pastor, First church, Union, did the preaching Aug. 8-13 in a revival at Slate Springs, Rev. J. M. Spikes, pastor. As a result of the meeting nine were baptized. Morning crowds averaged about 250 and the night crowds many more. Dr. Savage speaks in highest terms of the church and pastor.

Corinth Baptist Church of Tallahatchie county just closed a very successful revival meeting. The pastor, J. Thomas Tolar did the preaching. The services were well attended, the Christian people were revived and there were fourteen additions.

Mt. Moriah: Editor A. L. Goodrich spent from the third Sunday night through the following Friday night service in a meeting with historic Mt. Moriah church, organized in 1846, A. F. Brasher, pastor. Crowds averaged 140 in daytime, and 375 at night. The church was built up, the preaching was the best. There were 18 additions and an invitation for the visiting preacher to come back next year.—L. E. Roane.

W. A. (Slick) Greene was at Pricedale recently in a good revival. There were 15 additions. James Thorn is pastor.

R. C. Holcomb of Kosciusko, Miss., preached the dedication sermon for the First Baptist Church, Idabel, last Sunday. J. A. Hogg is the pastor.—Baptist Messenger.

Baptist Standard: Dr. A. O. Moore, who has been pastor of Procter Street church, Port Arthur, since its organization in 1937, has resigned, effective September 1, due to ill health. He and Mrs. Moore are residing at Scotland Neck, N. C. The church has had a rapid growth under Dr. Moore's leadership, and it regrets to lose him as pastor. (Editor's Note: Dr. Moore is a native of Lafayette county, Mississippi. The editor was his educational director when he was pastor of the First Baptist Church, Clayton, N. C.)

Mural Vance, who escaped from Singapore just before the fall of the city, says: "The boat on which we escaped had one large room piled high with alcoholic beverages, in spite of the fact that many refugees had to be left behind to the mercy of the enemy for lack of transportation." This needs little comment, for the liquor traffic is always sacrificing human life.—The Pentecostal Evangel.

Rev. E. E. Hedgepath, for ten years the beloved pastor of Nola church, Lawrence county, was assisted in a good meeting recently by Rev. D. O. Horne of Monticello. There were a number of additions by baptism and some by letter. Nola has been an EF church for years. Extensive repairs, including new pews, have been made.

M. S. Varnado has recently closed a good revival at Liberty Hill, Panola county. J. H. Sherman is pastor.

R. L. Ray, Jr., has just recently closed a good meeting at Scooba.

Within one week Monticello Baptist Church lost by death three faithful members. They were: Highway Commissioner Hiram J. Patterson, a deacon, killed August 9 in an automobile accident; Miss Effie Bryant, for 17 years a matron at the Baptist Orphanage and another seven years matron at the Baptist Goodwill Center, Memphis, Tenn., and Brother Will W. Lee, who for a number of years had served faithfully as treasurer of his church. He was a brother of Pastor N. J. Lee of Wiggins. These servants of God labored well in the Master's vineyard.—D. O. Horne, pastor.

Recent visitors to The Baptist Record office include the following: Rev. Chester L. Quarles, Leland; W. W. Stamps, New Hebron; Rev. D. W. Moulder, Forest; Rev. I. F. Metts, Jackson; Rev. R. L. Wallace, Raymond; Rev. Owen Williams, Utica; Rev. R. L. Hunt, Magnolia; Jeff Kent, Forest; Joe W. Burton, Atlanta, Ga.; Rev. Thomas G. Ashby, Clinton; Rev. R. B. Patterson, Memphis, Tennessee; G. E. Wells, Bassfield; Rev. C. B. Hamlet, III, Decatur, and Fannie Jacks, Greenwood.

I preached for the Longview church (Pontotoc county) in their recent revival. There were four additions. The Longview people are justly proud of their new building.—John W. Cook, pastor.

Dublin church, Jeff Davis county: Pastor G. E. Wells baptized 15 as a result of their recent revival meeting. The visiting preacher was Thurman Booth of Osyka.

Dr. Maddy has assured friends and loved ones of our interned missionaries that there will be a repatriation boat soon. We are hoping to hear within the next few days of the sailing of that boat. Let us pray that these friends will be released from their internment.

Liberty Hill church, Panola county: We have just closed a great revival. We were very fortunate to have with us, M. S. Varnado, Central Avenue Baptist Church, Mobile, Alabama. There were 29 additions.—Reporter.

Thurman Booth, pastor of the First Baptist Church at Osyka, did the preaching at Woodlawn Park Mission, Hammond, Louisiana. The program is sponsored by the First Baptist Church of Hammond, C. Lee Bullard, pastor.

A few months ago a church was organized on the Clinton Boulevard. Services are now being held in a small cottage near the W. H. Everett store, 2½ miles from the city limits on old Highway 80. Sunday school averages about 20 per Sunday. Being few in number, the church is asking other churches over the state to assist them. They need chairs, tables, a new lot, and a building. Donations should be sent to Mrs. O. U. Rushing, treasurer, Rt. 2, Box 77, Jackson, Mississippi.

James Thorn, who has been pastor of a field of churches in Pike and Walthall counties and resided at Pricedale, has resigned to accept the call of the church at Fairbanks, Tex.

Dr. E. F. Haight of the Baptist Bible Institute faculty recently underwent an operation. We are glad, however, that his condition is improving.

W. C. Tyler, pastor of the Wallerville church, was assisted in the revival recently by A. B. Pierce, pastor of New Albany First church. There were six additions.

Pastor I. F. Metts, North Side church, Jackson, was in a good revival at Union church, Rankin county, with Oscar Everett leading the singing. There were eight additions.

Euclalubba church: Brother Hawkins was with us in our first Vacation Bible school, and which interest was shown. There were 31 enrolled. The average attendance of the Sunday was seven but now is 50. Pastor Kelly led us in our revival. There were 21 additions. During the revival the church paid for the new piano and also gave Brother Kelly a love offering. We are now planning to build a new church. By faith in God and prayer we believe that the church can be built and paid for as early as the piano.

F. A. Lummus, pastor of Bolin church, Attala county, was assisted by I. F. Metts, pastor of North Side church, Jackson, in a good revival. There were two additions. Two fine men were ordained as deacons.

James Thorn has resigned the pastorate at Pricedale and accepted the pastorate of Recreation Acres church, Houston, Texas.

Pastor C. Q. Stegall did the preaching at the recent annual revival at Hebron Church in Amite county with S. Moore leading the singing. There were nine additions.

I was with J. E. Chandler and the Homer Oil Field Baptist church, Homer, Louisiana. Large crowds attended and 18 united with the church, 14 by baptism. Sixty members signed the last night that they would tithe. A fine spirit prevailed.—A. B. Pierce, New Albany.

NEWS and VIEWS

By D. A. McCALL, Executive Secretary-Treasurer
Mississippi Baptist Convention Board
Box 530, Jackson, 105, Mississippi

Evangelism — State, Home, and Foreign Missions — Cooperative Program — Now Club (State Debts) — 100,000 Club (S. B. C. Debts) — Baptist Record — B. T. U. — Sunday School — W. M. U. — Brotherhood — B. S. U. — Retirement Plan — Seminaries — Christian Education — Hospitals — Orphanage — Pastoral Aid — Church Building Aid — Chinese Work — Negro Work — Indian Work — Literature — Enlistment Pastors — Service Men's Department — Historical Society — Wills and Bequests Activities — W. M. U. Training School — Bookkeeping.

I

THE BIBLE

Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch that he is a servant of the Most High, and into the cottage to assure the peasant that he is a son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word for the time of peril, a word of comfort for the time of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its counsels whispered in the ear of the lonely. The wicked and the proud tremble at its warnings, but to the wounded and patient it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the earth has lit the reading of its well-worn page. It has proven itself into our dearest dreams, so that love, friendship, sympathy, and devotion, memory and hope, put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh. No man is poor or desolate who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes to the valley named of the shadow, he is not afraid to enter; he takes the rod and staff of Scripture in his hand, he says to his friend and comrade: "Good-bye, we shall meet again," and comforted by that support, he goes toward the lonely pass as one who walks through darkness into light.

—HENRY VAN DYKE (Bellevue Baptist Church Bulletin, Memphis, Tenn.)

II

We see that typographical errors are not restricted in their occurrence. Editor Freeman, in commenting on one that got by three proof readers in his paper reminds us of the following occurrences:

A California church bulletin: "The ushers will kindly not eat (for seat) anyone during the prayer."

Another reporter was made to say, "At the close of the service Brother Pray will crow."

Our proof reader recently caught the following: Brother ——— will do the preaching, and Brother ——— will do the sinning (for singing).

IV

"Ye must be born again." John 3. A young man told Dr. Lipsey one day he didn't want to be a Christian. He left him. The next day the chap came saying, "I want to be a Christian." The doctor after examination told him he had T. B. He had changed his mind but not his nature.

"YE MUST BE BORN AGAIN." HOW? See John 3: 14-18.

It is said, "To starve is the nicest way to die. There is no pain."

ARE YOU STARVING YOUR SOUL?

Stanley Jones says, "One of the seven deadly sins is to worship without sacrifice."

David wrote, "I will not offer unto the Lord that which costs me nothing."

Some withhold the heart, the life.

Some quibble about tithes and offerings.

V

TWELVE SIGNS OF BACKSLIDING

1. When you grow bolder with sin, or with temptations to sin than you were in your more watchful state—then be sure something is wrong.
2. When you make a small matter of those sins and infirmities which once seemed grievous to you and almost intolerable.
3. When you settle down to a course of religion that gives you but little labor, and leaves out the hard and costly part.
4. When your God and Saviour grows a little strange to you, and your religion consists in conversing with men and their books and not with God and His Book.
5. When you delight more in hearing and talking, than in secret prayer and the word.
6. When you use the means of grace more as a matter of duty than as a food in which your soul delights.
7. When you regard too much the eye of man, and too little the eye of God.
8. When you grow hot and eager about some disputed point, or in forwarding the interest of some party of Christians, more than about those matters which concern the great cause of Christ.
9. When you grow harsh and bitter toward those who differ from you, instead of feeling tenderly towards all who love Christ.
10. When you make light of preparing for the Lord's day and the Lord's table, and think more of outward ordinances than you do of heart work.
11. When the hopes of heaven and the love of God do not interest you, but you are thirsting after some worldly enjoyment and grow eager for it.

12. When the world grows sweeter to you, and death and eternity are distasteful subjects.

All these are signs of a backsliding state.

—Baptist Standard.

V

THE VALUE OF A SONG

HOW MANY TROUBLED HEARTS have been consoled and how many funeral occasions have been brightened by the singing of "Abide With Me," only the full records of heaven will reveal. June 1st., was the 150th., anniversary of the birth of the writer, Henry Francis Lyte. He was born in Kelso, Roxburghshire, England. His early ambition was to be a doctor, but ill health prevented his doing the needed study. After some struggle he entered the ministry and spent most of his labors among the fisher folk of Lower Brixham. "Out of his 'stony grief' he raised this 'Bethel' and thus brought consolation to millions of troubled souls.

"LIFE and FAITH of London reminds us of this anniversary in the issue of June 2, 1943, and in another story tells how a tribe of fierce Ghurkas from India were represented during the coronation of King George by the son of Scottish missionaries who had died, leaving the little lad, Andrew, who was reared by the natives and brought up in the Mohammedan faith. While on the tour of the British Isles he visited Miss Sanders' Soldiers' Home in Ireland where, while resting, he heard from the quiet room the singing of 'Abide With Me.' He listened for a little while and then exclaimed, 'I know that!' He then recalled more of his childhood training and before long had been happily converted. He gave his heart to the Lord and now his great ambition is to become a missionary to the tribe with which he has lived so long."

"God moves in a mysterious way

His wonders to perform.

Who puts the Gospel in a song

Ne'er knows the ends he may attain."

—Western Recorder

VI

RULES FOR DAILY LIVING

BEGIN THE DAY WITH GOD,

Kneel down to Him in prayer;

Lift up the heart to His Abode,

And seek His love to share.

OPEN THE BOOK OF GOD,

And read a portion there

That it may hallow all thy thoughts

And sweeten all thy care.

GO THROUGH THE DAY WITH GOD

Whate'er thy work may be;

Where'er thou art—at home, abroad,

He still is near to thee.

CONVERSE IN MIND WITH GOD

Thy sins to Him confess;

Trust in the Lord's atoning blood,

And plead His righteousness.

LIE DOWN AT NIGHT WITH GOD

Who gives His servants sleep

And when thou tread'st the vale of

death

He will thee guard and keep.

—Chapel

VII

THE TONGUE

The proper Use of the tongue:

"Every tongue should confess that Jesus Christ is Lord to the Glory of God the Father." Philipians 2:11.

"My tongue shall speak of Thy righteousness and of Thy praise all the day long." Psalm 35:28.

"My tongue shall sing aloud of Thy righteousness." Psalm 51:14

"My tongue shall speak of Thy word." Psalm 119:172.

"He was extolled with my tongue." Psalm 66:17.

—Now

VIII

HE WOULD NOT COOPERATE

In Luke 9:49,50 we have a passage that is a good text for Baptist pastors to discuss occasionally for their people: "And John answered and said, Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not; for he that is not against us is for us."

That was a remarkable case. The man was working in the name of Jesus and attributing all his power and success to Jesus. He was not a sectarian nor selfishly ambitious. He was a sincere disciple of Jesus Christ and worked in the Master's name, and not his own.

John should not forbid him but let him go right on exercising his liberty as an individual servant of God. He would do good.

It will be noted, however, that Jesus did not tell John or any of the others of the twelve to join that man. That was better than the other man had chosen to do. Jesus told them to go right on cooperating with each other and let the man alone serving as he had chosen. Here is a great principle which Baptists ought to follow in all ages and in all the world. They should realize the value of cooperation in doing the Lord's work and press cooperation, without getting mixed up with those who have a different view and different practice.

We never read again of that man. He did his work, lived his life and passed on. He did not help anybody else in the Master's service, organized no church or group, so far as we learn from the New Testament. He could have done better. John was right in advising his following with them, but John went too far. He attempted to stop the man from doing good in the Master's name and power. This he should not have done. So the Lord would have good done both personally and in cooperation.

One thing is sure. Those who cooperate had their Pentecostal revival, organized churches, spread the gospel all over that part of the world and have brought the great work down to the present day and will carry it on till Jesus comes. The world is learning as never before the great, far-reaching power and value of cooperation in all the realms of human endeavor. Every Baptist ought to cooperate to fill the world with New Testament churches, New Testament truth and good works in the name of Jesus Christ. —Baptist Standard

The Baptist Record

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A. L. GOODRICH, Editor
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is attached.

COLORED BAPTISTS HAVE GREAT CONVENTION

From the Advance-Dispatch, organ
of the Colored Baptists of Mississippi,
we learn that their recent convention
was one of the best they have
ever had.

From the account of the meeting
we clipped the following items:

The women raised more than \$7,000.00
and the men raised more than \$27,000.00,
making a total for both bodies of \$35,-
000.00 at Greenwood.

(Many white Baptists need to take
note.)

Dr. D. A. McCall, secretary-treasurer
of the white Baptist State Board, was a
welcome visitor, and preached a great
sermon, and helped out greatly, other-
wise. President Cossey delivered an en-
couraging annual address, and after favor-
able comments had been made on the
address by Rev. H. H. Humes and Rev.
W. E. Bradford, it was unanimously
adopted together with the recommenda-
tions, which it contained. Three white
Baptist preachers, viz., Dr. W. A. Sulli-
van, Natchez; Dr. D. Swan Haworth,
Vicksburg, and Dr. Claud Bowen, Jack-
son, were made honorary members of
the Executive Board of the Baptist State
Convention.

A special laymen's program was con-
ducted on Thursday afternoon with
George Stutts, of Jackson, presiding. Mr.
Stutts is a prominent member of the
New Mt. Zion Baptist Church in Jack-
son, Miss. He owns several oil wells in
Yazoo county. He made an encourag-
ing talk and gave one thousand dollars
to the work of the convention. T. J.
Huddleston took a leading part in the
special laymen's meeting and turned
over more than eleven hundred dollars,
which he had solicited.

(Let oil be discovered on the land
of other colored brethren IF they will
be as generous as George Stutts.)

Dr. D. V. Jemison, of Selma, Ala.,
president of the National Baptist Con-
vention, U. S. A., Incorporated, made an
official visit to the Convention at Green-
wood and delivered an able and very
helpful address, which was gladly re-
ceived by all present. He complimented
Mississippi Baptists, and said they put
over the biggest program of any other
state convention in the United States.

He urged all of the brethren to attend
the National Baptist Convention in Chi-
cago, September 8-12, 1943.

We salute our Colored Baptist
Convention and congratulate them. It
is a high honor indeed to "put over
the biggest program of any other state
convention in the United States."

—BR—

WHAT PEOPLE WANT TO GET WHEN THEY GO TO CHURCH

Many of us go to church because it
is a habit, and that is not a worth-
less reason. Some go because they
realize it is a duty, and that is a
motive that each one should have.
The deep love for Christ should be the
impelling motive, and when we go,
we should go with a desire to get
something worth while.

When a child we were told that
whatever size vessel we took to church
that we would get it filled. We would
think of different sizes of containers,
such as a thimble, a bucket and a
barrel.

We found that if our heart was pre-
pared for the message that the vessel
would run over with joy, however
humble the message might have been.

Today we find people desiring a
message that is Spirit-filled, and we
feel that much time in prayer should
be spent as well as study in the pre-
paration of the message. The people
want to hear a preacher whose life is
unquestionable, and one who practices
what he preaches.

People like good music and singing,
and we know of no better way to stir
the hearts of people than to have gos-
pel singing by those that love the
Lord.

Church-goers like to get a vision of
the need in their community and
have their hearts stirred to do some-
thing about it.

Pastors will find that pocketbooks
open freely when the causes of mis-
sions are wisely and prayerfully pre-
sented.

People like to hear the gospel
preached in a simple and appealing
way. When they leave the church
they want to feel that there is a part
that they can render and like to be
made to feel that they can do some-
thing regardless of limitations.

It is our belief that if we honestly
want to receive a special message
from our heavenly Father when we go
to church, that we should go prayer-
fully, reverently, and with our atten-
tion centered on God, Who marshals
all of our forces.

—BR—

SOME THINGS OUR PASTORS WOULD LIKE FOR MEMBERS TO TAKE TO CHURCH

It is a real joy to a pastor to see
his flock at the church services, and
certainly every conscientious pastor
wants to give to every individual the
message that will do his heart the

most good. But we can help our pas-
tors preach better by taking the fol-
lowing with us each time we go to
church:

1. An open mind and heart.
2. Listening ears.
3. Eyes that look beyond personal
appearances to the heart.
4. A handclasp that will show
strangers that the welcome is gen-
uine.
5. A passion for lost souls to be
saved.
6. A forgiving spirit.
7. A prayer that the service will be
the cause of sinners being won, and
the faith of Christians strengthened.
8. A desire to help rather than to
hinder the service.

Our pastor once told us of a person
in the audience that was under con-
viction and was seriously thinking on
one occasion of giving her heart to
Christ, but was hindered because
some thoughtless person kept inter-
rupting and whispering during the
service.

Our belief is that we need to train
our members, both young and old,
regarding the sacredness and holiness
of a church and the value of worship-
ing God in spirit and in truth.

—BR—

STEWARDSHIP

All of us have the privilege of being
a Steward although our talents are
limited and material possessions few.

We live in a time when we are asked
to give on every side and the majority
of the causes are worthy.

It seems there was never a time in
world's history when people were more
ready to be stewards of their posses-
sion than now. Hearts are softened
by war's great calamity and spirits
are turned to the real verities of life.

As we cheerfully take money from
our pockets to feed the hungry ones
in China and other places surely our
Heavenly Father is saying "Inasmuch
as ye did it unto the least of these ye
have done it unto me."

Paul tells us that God loveth a
cheerful giver. None of us appreciates
a gift that is given half-heartedly or
without a good motive in prompting
it, and surely God rejoices over a giver
who is cheerful and willing to give to
finance His kingdom's work.

As we place our offering in the plate
on Sunday we should do it with a
prayer of thanksgiving in our hearts,
thanking God for making it possible
for us to make a contribution and ask-
ing Him to use it where it will best
glorify His name. When we give in
the name of Christ, who gave His all
to us, we can know that it is more
blessed to give than to receive.

—BR—

V. R. Grider has resigned Salem
church, Waltham county.

—BR—

Only people who are alive can
make wills. Remember Blue Mountain
College.

Selected Editorial

Each week we will publish what we
consider one of the best editorials
coming to our attention.—Editor.

OUR GOVERNMENT DISHES OUT DICE

U. S. Army Provides 750,000 Pairs of
Galloping Dominoes to Keep Up
the Morale of the Men

One of the biggest disgraces that
the respectable American citizens
have been slapped in the face with
and stabbed in the back at the same
time was the announcement by the
United Press under a dateline of Jer-
sey City, N. J., March 10th which
reads as follows: "Colonel Henry B.
Barry, commanding officer of the
army's quartermaster depot here, said
today that 750,000 pairs of dice have
been distributed to the men in the
military service. Colonel Barry said
that while the army holds no brief for
gambling 'our job is to supply things
that keep the morale high.'" We
copy the United Press Dispatch from
The Greenville News, Greenville, S. C.,
under the dateline of Thursday morn-
ing, March 11th, 1943. The same
story appeared in one metropolitan
paper in this territory. It is notice-
able how few papers printed this dis-
patch.

Beats Moron Jokes

Of all the idiotic and moron jokes
that we have heard lately, this tops
them all. Any person who believes
that placing a pair of dice in the
hands of a soldier or anybody else will
give him a high morale, is either ig-
norant of what true morale is, or has
a warped moral conscience which is
more crooked than a ric-rack rail
fence. We do not hesitate to say that
a person is either crazy or crooked
who believes that gambling will make
a soldier fit to fight a determined
enemy like the Germans and Japs.
The question naturally appears, is this
another move financed by some sen-
sual forces in America which are de-
termined to make this nation the
gambling mecca of the world. A num-
ber of high-powered magazines are
using their influence now to get the
United States government to adopt a
national lottery in order to finance
this war.

It is wonderful what the devil can
concoct to produce a nation of gam-
blers and do it under the guise of
"morale." Distributing 750,000 pairs
of dice to young men of the army will
help to produce a nation of gamblers.
The race track, slot machines, and
gambling interests of the country
have no more compunction of con-
science about the men in the Ameri-
can army than the brewing industry.
They see an opportunity to make
men who will follow that business af-
ter the war is over and come out con-
firmed gamblers.

Liquor Claims to Build Morale

The brewing industry looks on the
army and says, "The opportunity pre-
sented to the brewing industry is so
obvious that it is superfluous to go
into details. Here is a chance for
brewers to cultivate a taste for beer
in millions of young men who will
eventually constitute the largest beer
consuming section of our population."
From the Brewers Digest Magazine,
May 1941. Brewers seizing on their

(Continued on Page Five)

SELECTED EDITORIAL

Continued from Page Four

opportunity to sell drink to the armed forces has resulted in a series of strict controlled orders by the army. Curfew hours are made and strong liquor is prohibited in army camps. From some flaming headlines it would appear that the only thing to hold up the morale of the army is to give it liquor.

Dice Does Not Build Morale

Shooting dice does not or never will give an army or an individual true morale. There never was an honest gambler. A man who gambles is not honest to begin with. He proposes to take another man's money without giving him an honest value for the same. When a man gambles, he gambles to win. The perston who wins in a crap game may feel pretty well and has a built-up morale, which is not the right word, but what about the other men who lose? If you believe that losing will help the morale of men, then watch what happens when a man comes home after having lost his entire pay check and his wife and family without anything to go on until the next payday. The editor has seen this happen and knows of men who had to borrow money until the next payday to have something to go in their dinner pails.

Shooting dice in the army does not help the morale any more than in civilian life. The editor knows of one soldier in a hospital who was there for several months. As soon as the other soldiers received their pay checks, they sneaked back of the hospital buildings on the outside and this man would fleece the entire crowd every month. He sent home from \$2,000 to \$5,000 per month which he had gambled off the other soldiers in the hospital. Of course, all the wounded soldiers in that hospital who were able to hobble out and lose all their money had a high morale after that one day of crap shooting on the river bank. Many of the men in the hospital would give their money to the chaplain for him to keep so they wouldn't lose it in gambling.

Isn't it wonderful what some crackpot can think up to help the morale on the home as well as the fighting front? We can just imagine the high morale which will be engendered in the spirits of the farm boys from the middle west. Many of them never rode anything faster than a Model-T Ford and the old gray mare, and she isn't what she used to be. All the farm boys from the plains will be right at home and all the home sickness gone when they get to riding the "African ponies" somewhere in Tunisia. Yes sir! Our midwestern boys are sure going to enjoy riding the spotted ponies instead of a bucking jeep in the rock strewn desert.

Aid to Home Front?

Issuing 750,000 pairs of dice is going to help father and mother out on the home front immensely too. They can go to bed and sleep in peaceful serenity knowing that their Johnny is provided with a pair of army pants and a couple of dice to put in one pocket. They certainly will enjoy the knowledge that the government is doing everything possible to keep the spirit of their 18-year-old lad at its highest standard. We can just imagine thousands of grim-faced fathers and tear-eyed mothers kneeling by their beds and uttering a prayer in this

order, "Dear God, be sure and take care of Johnny and don't let him lose his dice, because we want him to come back home with a high morale. Amen."

Sabotage

The commanding officer who purchased or ordered purchased for distribution of 750,000 pairs of dice to be distributed to the men of the armed forces ought to be tried by court martial for sabotage. He is a fifth columnist of the blackest kind. His destructive power of character, conduct and morale cannot be measured in human terms. This very order is contradictory to everything the government has been doing to bolster morale in the armed forces. The government is attempting to provide a chaplain for every 1200 men in our armed forces. Their business is to look after the religious and moral side of the army, and at the same time, the quartermaster department is issuing 750,000 pairs of dice to destroy all their work.

Drink, Dice and Dives

A captain in the United States Army not long ago stated in his camp, where many thousands of soldiers are stationed, that gambling was prohibited at the post. He stated that there are three evils that affect military discipline. The three are drink, dice and dives. A drunken soldier isn't fit for anything, except the guardhouse where he can sober up. A gambling soldier is irresponsible because he will take chances on anything and especially on disobeying orders. The dives are the sources from which the soldiers are infested with venereal diseases. Along with the crazy idea of providing a bottle of liquor and a pair of dice for every soldier, the next suggestion will be a woman for every man at every post. With that combination of drink, dice and dives, the American army ought to be fixed up to whip anything under the sun.

Why Not Another Investigation?

We've had a lot of congressional investigations in the past few years from soup to nuts and mostly by nuts. Of all the investigation that could be made, one of them could be on "Who is responsible for providing 750,000 pairs of dice for the armed forces?"

The God-fearing, honest, upright citizens of America ought to protest with such strong language that Washington can hear and some of the brass hats in that city would know who talks. Of all the crazy schemes that the American taxpayers have had to pay their money out for during the past few years, this is one of the craziest. Taxes are mounting every day, and the end of the war is not in sight. The national debt is zooming to stupendous figures beyond the imagination of man. We now must pay for dice. How long, oh how long is the American public going to put up with this kind of spending? If anybody has any more imbecile suggestion on how to keep the morale of the army up, your suggestion ought to be sent to the quartermaster's department for them to supply the things that keep the morale high."—Illinois Baptist.

—BR—

Only people who are alive can make wills. Remember Blue Mountain College.



REV. B. E. PHILLIPS

NEW HEBRON TO OBSERVE THE PASTOR'S TWENTY-FIFTH ANNIVERSARY

The first Sunday in September, 1918, Rev. B. E. Phillips preached his first sermon as pastor of New Hebron Baptist Church. On the first Sunday in September, 1943, our church will observe his twenty-fifth anniversary as pastor of our church. When he became our pastor the first World War was raging. Many were in sorrow because of sons and brothers being in the army. His first duty was to comfort, encourage, cheer up and lead on. Twenty-five years have passed, the second World War is now raging and many of our sons and brothers are in the service of our nation, his son being one of them. His work now as then is to comfort, encourage, cheer up and lead on. He and Mrs. Phillips have reared their family in our midst and they are a part of our community life.

We plan an all-day service and dinner. We expect some visiting speakers. The public is cordially invited to come and enjoy the day with us.

R. E. WEATHERSBY,
MAE MYERS,
MRS. ROY A. BERRY,
For the Church.

CREDITS RELIGION WITH BIG PART IN PREVENTION OF ALCOHOLISM

Boston—(RNS)—Religion already plays a great part in the prevention of alcohol addiction and its institutions can play a still greater part, Dr. Seward Hiltner told the School of Alcohol Studies at Yale University. Dr. Hiltner, who is Executive Secretary of the Commission on Religion and Health of the Federal Council of the Churches of Christ in America, said:

"At present there are so many dogmatisms on both sides that the church, apart from trying to help individual addicts, is little concerned with the problems of addiction. The church will welcome intelligent alcohol education, but this education must take account of the dogmatisms and prejudices in the field, and make distinction between facts demonstrated by scientific method and personal opinions deduced by scientific workers. It is not much concerned as yet, unfortunately, with the need for public treatment facilities, but it will be when the facts are clearer."

Several of the Protestant churches have enlightened programs of alcohol education, Dr. Hiltner pointed out, and some of them are taking into account such findings as are being set forth by

SUNDAY SCHOOL AND B. T. U. ATTENDANCE

| | SS | BTU |
|-----------------------|-----|-----|
| Crystal Springs | 402 | 125 |
| Ackerman | 95 | 31 |
| Parkway | 416 | |
| New Albany First | 438 | 141 |
| Calvary Jackson | 722 | 181 |
| Griffith Memorial | 631 | 290 |
| Liberty Hill (Panola) | 158 | 97 |
| Enon (Panola) | 58 | 49 |
| Watts Memorial | 285 | 126 |
| Linn | 142 | 61 |
| Bethlehem (Jones) | 84 | 59 |
| Cross Roads (Webster) | 103 | |
| Louisville | 279 | 43 |
| Wallerville | 66 | 42 |

August 15, 1943

| | | |
|-----------------------|-----|-----|
| Mantee | 101 | 26 |
| Liberty Hill (Panola) | 116 | 76 |
| Cross Roads (Webster) | 50 | |
| Bethlehem (Jones) | 88 | 46 |
| Watts Memorial | 249 | 126 |

—BR—

CHAPLAIN WHO GAVE HIS LIFE AT ATTU HONORED POSTHUMOUSLY BY ARMY AWARD

The posthumous award of the Silver Star to Chaplain (First Lieutenant) Guy H. Turner of Bolivar, Tennessee, for gallantry in action in the Battle of Chichagof Bay, Attu, was announced today by the War Department.

Chaplain Turner was killed at an advance clearing station which was overrun by the Japanese. He is one of 30 chaplains to die in the service of their country since Pearl Harbor.

During hostilities Chaplain Turner visited a treatment tent, cheering and comforting the casualties, according to Captain Charles A. Yellen of the Medical Corps unit on the Aleutian island. "Later, the area was attacked. The Chaplain returned to the tent, giving encouragement and rallying the casualties, all of whom were litter patients, five being critically wounded. He was wounded by grenade fragments and machine gun bullets through the chest and died the following day, May 29."

Chaplain Turner was recommended for the award by Chaplain (Lieutenant Colonel) Reuben E. Curtis, Chief Chaplain with the landing force. "Although he had ample warning and sufficient time to escape," the recommendation stated, "he elected to remain with the wounded, giving assurance and cheer throughout the attack." Chaplain Turner was attached to an Infantry unit.

Chaplain Turner was born in Jackson, Tennessee, and served Baptist churches in Memphis, Halls, Dyer and Gibson County. He studied at Jonesboro (Arkansas) High School; Union University, Jackson, Tennessee; and Southern Baptist Theological Seminary, Louisville, Kentucky.

Chaplain Turner was 35 years old and the son of Reverend and Mrs. J. H. Turner of Covington, Tennessee. He is survived by his wife, Mrs. Louise Cox Turner, 4 sisters and 3 brothers. One brother is a pilot in the Army Air Forces.

the Research Council on Problems of Alcohol. "Regrettably, such intelligent use has been retarded by the tendency of some scientific workers to claim scientific validity of their personal opinions which have no necessary relationship to the proved facts," he commented. "It is probable that this has been a retarding tendency whether the opinions have been for or against moderate use of alcohol. The suggestion to the scientists would be this: In what you say, make constantly clear what is fact and what is opinion, if people in the church and elsewhere are to be taught to begin their approach to these matters scientifically."

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Community Missions—Mrs. Laven Boyles, Laurel, Miss.
Vice-President—Mrs. Ned Rice, Charleston, Miss.

President—Mrs. J. H. Street, Hazlehurst, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson

Miss Study—Mrs. W. A. Bell, Jackson, Miss.
Margaret Fund Trustee—Mrs. D. R. Bowen, Cleveland, Miss.
Training School Trustee—Mrs. O. T. Robinson, Centerville.

"Recently we received from China one of the greatest stories of sacrificial giving we have ever heard. Dr. R. E. Beddoe, Wuchow, wrote Dr. Maddy that the Baptist women in the W. M. U. organizations, in the famine stricken province of Honan, had contributed altogether \$20.00 in gold, and asked Dr. Beddoe to transmit that amount to Miss Mallory's office in Birmingham to use for world missions. If Southern Baptists gave in the same ratio and with the same spirit, many millions of dollars would be given every year for world missions. Such gifts ought to put us to shame, especially at a time when we are down toward the bottom of evangelical denominations in our per capita gifts to world missions."

The above quotation from the Commission should challenge Mississippi women and young people to make a worthwhile gift to state missions during our season of prayer. We are not living in a famine stricken state but in a land that has an abundance of His blessings continuously.

Make August 30th a day of real preparation by planning definitely for the study of the pamphlet by Dr. Lipsey, "According to Your Faith." Do not be satisfied with only a few of your women present that day, but make your best effort to get every woman to come. The program of study should make us search our own hearts and cry out for a faith that feels no doubt. That is the kind that will bring rich reward.

A Challenge

After consultation with the State Mission Secretary, Dr. D. A. McCall, the W. M. U. Executive Board recommended to our W. M. U. Convention last April that a goal of \$15,000 be set for the season of prayer offering and all beyond-the-goal be put into a building fund for a permanent W. M. U. camp. This was unanimously and enthusiastically adopted by the Convention.

Here is our challenge: ten years from now our junior and intermediate boys and girls in our Baptist churches will be shaping the missionary policies of our denomination and making decisions as to what Mississippi Baptists will do to promote world missions. The missionary interest of tomorrow will be the outgrowth of the seed sown today.

Our camp program, if adequately provided for will make a definite contribution toward missions. We are asking you to set your goal high and give as much to State Missions as you gave to Foreign last December. The opportunity is before us to give expression to our interest in the future missions in our state and thence to the whole wide world. As faithful servants we have an individual responsibility. Prove your faith in our youth by your gifts.

Eight Churches Represented At
Lebanon Rally
Representatives from eight Baptist

churches were present Monday at the Lebanon Associational Young People's rally at Mississippi Southern College. Mrs. D. C. Ware was the leader.

Churches represented were the First Baptist, Main Street Baptist, River Avenue, Fifth Avenue, Immanuel, Twenty-eighth Avenue and a Baptist church in Jackson.

After the meeting convened at 9:30 a. m. Dr. J. B. George, president of Mississippi Southern College welcomed the assembly. Miss Verna Elizabeth Oden, First Baptist Church, led the devotional. Sunbeams from River Avenue Baptist church, Mrs. Garland McInnis, leader, then appeared.

The Sunbeams are: Lucy Carlton Harrel, Elizabeth Ann Van Slyke, Pansy Denham, William Crosby, Bessie Claire Toland, Aline Pittman, Judy Brewer, Martha Nell Fewell, Lou Ann Smith, Mary Elizabeth Hatten, Bobbie Nell Childers, Alice Childers, Imogene Dearman and Ola Mae Van Slyke.

The following from Fifth Avenue Baptist Church: Mrs. E. L. Busby, leader, gave the play, "The Voice They Heard." Dorothy McLauren, State of Liberty; Louise Busby, Mrs. Baleppo, an Italian immigrant; Juanita Bell, Carmen Baleppo, her daughter; Kathleen Bell, Rosa, a Polish girl; Catherine Aultman, Catherine, a Russian girl; and Eva Lois Aultman, Marie, a French girl.

Mrs. Janice Dorman served as life guard for the swimming just before noon.

The afternoon session included reports of the state G. A. camp, Mrs. L. G. Bowling, leader, given by Martha Hamilton and Mary Kate Bowling, Fifth Avenue Baptist Church G. A. members. Special music included a trio singing, "The Lord's Prayer." The trio was composed of Carolyn Ware, Isabelle McCoy and Joyce Freeman. Frank Weaver and Carl McKenzie, junior R. A.'s from Main Street Baptist church, Mrs. E. C. Fishel, leader, appeared on the program.

Fifth Avenue Baptist Church received honorable mention for having the largest number of representatives present.

(This is an excerpt from a letter from one of our district Young People's Leader's, who is also Young People's Director of her local church. They have all their young people's organizations meet at the church every week at the same time for an opening and then divide into several auxiliaries.)

"Our Young People's meetings have been unusually good for such a hot summer. It seems that the camp spirit has stayed with the boys and girls and they have demonstrated this to the W. M. S. at the business meeting, where we have the largest crowd. At one time the Jr. G. A. girls had charge of the first part of the meeting, giving a program on camp. All that went to camp were present and they sort of acted each

day at camp. The W. M. S. members were impressed with the G. A.'s enthusiasm and then one of the girls told about the offering goal of \$15,000 for the season of prayer in September and that all over would go for the permanent camp. Then the next business meeting at the church the R. A. boys put on something like this, giving first a devotional and closing with sentence prayers. Mrs. Boland led her boys in this.

The next meeting will be opened by the Sunbeams. Of course their program won't be about camp but they will soon be of that age and then too it will cause many of our W. M. U. members to be more auxiliary minded or conscious, which is fine. We will again emphasize the offering. I think it so nice for the president of the W. M. U. to give us this time and they still have all the time necessary for business etc. It is really waking a lot of members to show more interest in this work.

We are having a wonderful Sunbeam Focus week. Will write it up later. Next week I am looking forward to a good Y. W. A. study course "So This Is Africa." I've asked a college girl to teach them. They will come to my home and bring a dish of anything they have or want to bring. I will have the drink and dessert. We will study an hour and a half before supper, then the same afterwards. They are looking forward to this and by dividing the time they will not be tired and will really get more out of it.

The W. M. U. president wants us to continue opening this same meeting until each auxiliary has done so. It brings more W. M. U. members there for this meeting and is certainly causing them to see how necessary it is that they show to the young people that their work is vital. It helps us as well as them for these few meetings to be together.

Just closed an octagon coupon contest. The captains were two R. A. boys, each side included Sunbeams through Y. W. A.'s. It lasted three weeks and received 600 coupons in all."

—BR—

THE BEST BOOKS I HAVE READ

Christian Missions In Today's World.—Carver.
The Faith We Live.—Day.
The Gospel of Salvation.—Appleman.
The Robe.—Douglas.
Christian Reliefs.—Tidwell.
Preaching From the Prophets.—Yates.
We Thought We Heard the Angels Sing.—Whitaker.
Let the Fire Fall.—Rood.
His Very Own.—Harrison.
Life of Charles Haddon Spurgeon.—Conwell.

J. H. Pennebaker,
Sumner, Miss.

Only people who are alive can make wills. Remember Blue Mountain College.

MINISTERIAL MUSINGS

I have a friend who is a minister; have known him for many years. He has held important pastorates and has surprised some of his friends by the results achieved. He is not a student, and I think would not be rated as a great preacher. But he has a gift which carries him through difficulties and given him good success. This gift is a happy, contagious smile, and it has worked wonders. Of course, this smile must register an inner good will and cheery disposition. It must be a gift from God, for I have known it to work marvelous moral and spiritual results.

He almost literally blew into my office one day with the announcement he had accepted a call to a church which he named, but which will be nameless here. I was amazed and did not hesitate to say so. Calling him by his first name, I said, "You surely do not know what you are doing. That church is torn to pieces. The people in it have divided about their former pastor. They have even been threatening one another's lives right in the church house when they tried to have a conference. It is utterly foolish for you to go there. You are sticking your head in a lion's mouth." He didn't look like a lion tamer but he must have been. He replied, "I think the Lord has called me there and I'm going." He went; went clothed in a smile. He never listened to trouble, but always smiled and pointed hopefully to the future.

I visited him there a few months later, and he had everybody else smiling. They fell in love with his smile; it was contagious and irresistible. I really believe he did more good with a smile than I could have done with three months preaching.

And here is another miracle wrought by his smile which he carries around with him wherever he goes. One morning he boarded a street car in the city where he lived. It was the busy traffic hour and people were crowding in at the door by the motorman, near where the preacher sat. The motorman seemed not to have slept good the night before for he was as cross as a bear cat; and people were provoking. He kept telling them in a rasping voice: "Move on, move on down the aisle." The preacher with his broadest smile said to him, "You ought to be more polite to the people; you would get better results." The reply was, "I don't have to. I'm running this car." Unperturbed and still smiling the preacher said, "But you do have to be polite. That's your business; now try it on them. Ask them politely if they will please move on down." The motorman dropped his chin but concluded he would try it. To the next passenger and the next he smiled and said, "Would you mind moving down just a bit?" The passengers smiled and gladly complied. The motorman was surprised at the results, and turning to the preacher said, "It sho does work." "A merry heart does good like medicine."—The Brookhaven Bulletin.

Sunday School Department

E. C. WILLIAMS, Secretary

MISS CAROLYN MADISON, Elementary Secretary

Our Summer Workers

We full well realize that it is easy to forget some of the things that happened in previous years, but many times this summer we have been impressed that never before have we received such glowing testimonies as those that have come to us from time to time from our extra summer workers. These young people have surely gone out into these rural churches where they have worked for the one purpose of magnifying Christ in their own lives and in trying to make Him known more fully to those with whom they have labored.

We give below a few quotations from letters recently received from some of these workers in order that our friends who read these lines may share this good news.

"I have had some wonderful experiences this summer, and it is the happiest summer that I have ever spent in my whole life. I thank the Sunday School Board for the opportunity for witnessing for Christ this summer."

"I am seeing things that I never dreamed of being in Mississippi, and it has certainly stirred my heart. Last week I saw a family of about seven children and they have never been to school. The oldest boy, who is 18, cannot write his name. I did everything I could to enroll them in the Bible school but they did not come. I never knew that I would have just such experiences as I have had this summer. One of the greatest joys is meeting so many fine boys and girls and having the privilege of leading many of them to Christ."

"I thank you so much for giving me the opportunity of working this summer in our Lord's work. I have always wanted to get into this type of work but did not expect it so soon. I was called by our Lord to do service for Him when I was 13, and I have given my life to Him for service. The places I have been this summer have shown me the need for workers. What we need today is more of our Christian boys and girls and men and women out working for Christ. Too many of us are satisfied with sitting around and letting the other fellow do it."

"One man in the community left home for a night and refused to have anything to do with the Bible school. Before the week was over, this man was just as nice as he could be, and let me use his car to make a few necessary trips. I also had the privilege of being in his home for dinner the latter part of the week. The Lord was with me in all this and gave me strength for it."

"I cannot understand boys and girls of intermediate age being so ignorant of the Bible. They told me they did not even know the name of the first book in the Bible. Believe me, I am sold on the Vacation Bible school now if I was not before. They are definitely soul winning and the finest things I have ever come in contact with."

These summer workers have also sent in reports of many professions of faith in the Vacation Bible schools where they have worked. The number of professions has ranged from a few to many. No doubt the splen-

did work and testimonies of these young people had much to do with winning these boys and girls to Christ.

We wish to here and now record our most sincere thanks and genuine appreciation to these young people for their excellent work this summer. Many lives have been blessed by them, and the work has been a blessing to these workers. It simply is another proof of the fact that our churches will follow when a good program is offered them.

The Right Spirit

Mrs. E. P. Marthaler, teacher of an Adult ladies' class in the First Baptist Church, Tupelo, and a class that has recently become standard, says: "We received the class award and the class is very proud and happy to have it on the classroom wall. The ladies of my class put forth a splendid effort to acquire the award, and I feel that they deserve a teachers' diploma to go with it."

Mrs. Marthaler lacked one book having her diploma, but she got busy and finished it right away. This is the thing that hundreds of other officers and teachers should do this year—many of whom lacked only one or two books.

Another New One

The Men's Bible class of the First Baptist Church, Hattiesburg, Mr. R. F. Bass teacher, has recently become standard. This is the first time in the history of that class that it has been standard. Heartiest congratulations to the teacher and the class!

Not In Yet

This has been a great summer for Vacation Bible schools in spite of a number of handicaps due to the condition of things generally at this time. The reports of pastors, superintendents and others about these schools have been wonderful.

However, a great number of these schools have been held that have not yet reported to us. We are eager for a report of every school held in the state this year. We are dependent upon someone from each school sending us a report.

We want a report, however meager may be the information. Even if you can give us nothing more than the name of the church, the association, the pastor, the school enrollment, average attendance, number of days the school ran, we want it. But, if can give us a complete report of other items also, we want that.

In other words, we want a report of your school. Please help us out by seeing to it that a report is sent us right away. It will be well for the pastor or superintendent to check on this to be sure it is done.

Thank you for this help!

—BR—

BRAZIL HAD 49 ADDITIONS Plans Made For New Church Building

We have just closed the most successful series of services ever held in Brazil community, eight miles from Sumner. Although there had been two weeks of meetings by other church groups, the attendance was excellent from the first service

on Sunday night, August 8, to the concluding service Friday, August 13. Interest grew and though the morning attendance was small because most of the people live quite a distance from the school house, the auditorium was filled at night.

The pastor, Rev. J. H. Pennebaker, had the assistance of Rev. Joel Sturdivant of Merigold, a pastor who loves folks and preaches with convicting power. He is a tireless worker and with the pastor contacted scores of famines on plantations in the afternoons. More than 100 young people were in a service each night conducted by the pastor and evangelist just preceding the preaching hour. The visible results were 39 received

for baptism, and 10 by letter and statement. A baptismal service was held on Sunday afternoon following the closing service, and was concluded with a brief preaching service at which time the new converts were given a copy of the "Church Member's Handbook" by Odle, and received the hand of church membership.

The great need of the Brazil community just now is a building, and a committee was appointed to see about the erection of a structure as early as possible.—J. H. Pennebaker, pastor.

—BR—

Only people who are alive can make wills. Remember Blue Mountain College.

100 Churches Point The Way

We now give the 100 churches leading in contributions to all causes of Christ beyond the local churches. It is a story of **loyalty** and **love** to Christ and His work.

These churches along with the other cooperative Mississippi Baptist churches are "doers of the word," as well as "hearers of the word."

| | | | |
|---------------------------------------|-----------|----------------------------------|---------|
| 1—Jackson First..... | \$9427.50 | 51—Laurel West..... | 1261.78 |
| 2—Calvary, Jackson..... | 7103.42 | 52—Parkway, Jackson..... | 1173.39 |
| 3—Meridian First..... | 6887.87 | 53—McComb, Central..... | 1172.70 |
| 4—Calvary, Tupelo..... | 6741.05 | 54—Lucedale..... | 1169.06 |
| 5—Laurel First..... | 6588.29 | 55—Yazoo City..... | 1164.07 |
| 6—Leland First..... | 5594.09 | 56—Holly Springs (Marshall)..... | 1163.71 |
| 7—Grenada First..... | 5267.28 | 57—Calhoun City..... | 1162.83 |
| 8—Columbus First..... | 5208.13 | 58—Sardis (Panola)..... | 1133.14 |
| 9—Belzoni..... | 5169.34 | 59—Newton..... | 1123.01 |
| 10—Vicksburg First..... | 4953.41 | 60—Cleveland First..... | 1093.00 |
| 11—Hattiesburg First..... | 4811.61 | 61—Tupelo First..... | 1017.29 |
| 12—West Point First..... | 4771.62 | 62—Laurel Second..... | 1009.21 |
| 13—McComb First..... | 3851.42 | 63—Salem (Covington)..... | 1007.79 |
| 14—Hattiesburg Main St..... | 3679.31 | 64—Batesville..... | 974.80 |
| 15—Greenwood First..... | 3573.25 | 66—Natchez First..... | 930.22 |
| 16—Brookhaven First..... | 3278.48 | 66—Walker Hanks..... | 895.65 |
| 17—New Albany First..... | 3276.61 | 67—Hollandale..... | 876.21 |
| 18—Picayune First..... | 3236.66 | 68—Hattiesburg, 5th Ave..... | 876.02 |
| 19—Greenville First..... | 3092.22 | 69—Ripley..... | 865.00 |
| 20—Griffith Memorial, Jackson..... | 2958.17 | 70—Gloster, Galilee..... | 863.92 |
| 21—Louisville First..... | 2714.99 | 71—Magnolia..... | 853.76 |
| 22—Pontotoc First..... | 2653.81 | 72—Oxford First..... | 852.72 |
| 23—Tylertown First..... | 2641.98 | 73—Oak Grove (Lauderdale)..... | 848.84 |
| 24—Canton First..... | 2623.54 | 74—Durant..... | 833.05 |
| 25—Columbia First..... | 2433.72 | 75—Lyon..... | 819.99 |
| 26—Prentiss First..... | 2337.94 | 76—Senatobia..... | 817.42 |
| 27—Crystal Springs (Copiah)..... | 2322.82 | 77—Meridian Southside..... | 815.00 |
| 28—Clinton First..... | 2312.94 | 78—Utica..... | 791.78 |
| 29—Philadelphia First..... | 2310.41 | 79—Northside Jackson..... | 777.07 |
| 30—Forest First..... | 2097.88 | 80—Duncan..... | 764.46 |
| 31—Drew First..... | 2083.29 | 81—Walnut (Tippah)..... | 737.93 |
| 32—Gulfport First..... | 2016.35 | 82—Aberdeen First..... | 735.44 |
| 33—Collins..... | 2007.21 | 83—Meridian 41st Ave..... | 729.01 |
| 34—Starkville First..... | 1849.50 | 84—Biloxi First..... | 724.07 |
| 35—Meridian Fifteenth Ave..... | 1819.14 | 85—Charleston First..... | 723.06 |
| 36—Corinth First..... | 1769.60 | 86—Moss Point East..... | 715.00 |
| 37—Kosciusko First..... | 1758.27 | 87—Morton..... | 701.16 |
| 38—Hazlehurst First..... | 1740.78 | 88—Ellisville First..... | 684.93 |
| 39—Hattiesburg 5th Ave..... | 1704.71 | 89—Webb..... | 664.79 |
| 40—Lowrey Memorial..... | 1612.38 | 90—Water Valley..... | 654.32 |
| 41—Tunica..... | 1570.50 | 91—Winona..... | 645.53 |
| 42—Meridian Poplar Springs..... | 1568.03 | 92—Amory..... | 645.49 |
| 43—Clarksdale..... | 1509.46 | 93—Flora..... | 645.00 |
| 44—Meridian, Highland..... | 1504.05 | 94—Sunflower..... | 640.78 |
| 45—Magee First..... | 1388.51 | 95—Ruleville..... | 624.14 |
| 46—Liberty..... | 1387.83 | 96—Terry's Creek (Pike)..... | 617.37 |
| 47—Bay Springs..... | 1354.05 | 97—Centerville First..... | 597.80 |
| 48—Indianola..... | 1285.91 | 98—Rolling Fork..... | 597.53 |
| 49—Moss Point First..... | 1276.42 | 99—Ackerman..... | 597.55 |
| 50—Quitman..... | 1266.38 | 100—Eupora..... | 589.00 |

Mississippi Baptist Convention Board DEPARTMENT OF STATISTICS

P. O. Box 530

Jackson 105, Mississippi

WALKING IN THE DARK VALLEY

(Psalm 23:4)

J. D. Simons

Thus far in our study of the 23rd Psalm we have seen how God provides refreshment for His people in the green pastures and beside the still waters; how He also leads them in the paths or righteousness for His name's sake. This morning we are concerned with the dark valley through which He leads His pilgrim-sheep. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me, Thy rod and Thy staff, they comfort me." This is one of the most familiar verses in the Word of God. For a great multitude of Christians these were the last words that they uttered when they passed into the valley of death. We shall pray for the guidance of the Holy Spirit as we meditate upon these comforting words.

First of all, our text speaks of "the valley of the shadow of death." "Yea, though I walk through the valley of the shadow of death"—David is giving us in these words a picture of his shepherd life amid the silence of the hills around Bethlehem. Time and again he was compelled to lead his flock, in search of food and water, through some dark and narrow gorge overhung by frowning battlements of rock which almost touched overhead, across which the trees joined hands, bough touching bough. Such a gorge would be dark on the most brilliant day. At one moment he was forcing with earnest perseverance the silly flock past some tempting peril; at another moment he was guiding them by the side of some dangerous chasm, out of the pitch darkness of which ascended the roar of the mountain torrent as it rushed through; at another moment he called his sheep close to himself because they were passing along the region where the bear and the lion prowled. If his sheep were attacked by wild beasts he fought them off with his iron club. At last he and his flock emerged from the oppressive darkness of the narrow gorge, safe after a perilous journey. He saw in this experience something like what he would expect God to do for him when he would be called to pass through an experience which might be likened to that of leading his flock through a dark and dangerous ravine. Therefore, he wrote, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me, Thy rod and Thy staff, they comfort me." This "valley of the shadow of death" may represent every perilous and dismal experience through which we pass.

First of all, it may represent the danger by which our life is beset. We are told that David was living the life of a fugitive when he wrote this Psalm and was exposed to the dangers of such a life. When David Livingstone was making his way through the jungles of Africa his life was endangered by fierce savages who were armed with spears. Many of our missionaries today are walking through the valley of danger. Daniel was walking through the valley when he was flung into the den of lions and into the fiery furnace. Millions of young men in all parts of the world today are walking through the valley of danger. In fact, almost the entire world is walking through that valley. In the first place, then, "the valley of

the shadow of death" may represent the peril by which life is beset.

In the second place, "the valley of the shadow of death" may represent the misfortunes of life. Rev. Joseph Sizoo tells how one evening he was visiting in the home of a man advanced in years who had lost everything except the home in which he lived. His fortune had been lost, his business had been ruined, his savings had gone with the wind. He had been compelled to give up his country home, his farm, and he had lost his winter residence in the South. Apparently everything had been swept away except the home in which he lived. He had been obliged to discharge his servants. While they sat talking before the fireplace, the telephone rang and the host went to answer it. In the middle of the conversation he suddenly laughed and said to the person at the other end of the line, "very well, sir, you can take it." When he had resumed his seat he said to the minister, "Well, they have taken away my home, and now everything is gone."

In the third place "the valley of the shadow" may represent desolating sorrow occasioned by the death of loved ones. It may be caused by the death of a child. Who will venture to describe the darkness of such a valley?

"Only a baby's grave,
A foot or two at most

Of star-daisied sod.

Yet methinks that God

Knows what that little grave cost."

Or it may be occasioned by the loss of a beloved husband whose death left the home desolate. By the open grave the grief-stricken mother stood with her little children clinging close to her, whose immaturity kept them from realizing the meaning of their loss; and when the heart-broken mother heard the sound of the cold clods upon the coffin her light seemed to go out in dense darkness. Then forth into the world she went to fight the grim battle with poverty. Or we might speak of husbands who are grieving because their companions have departed this life, or of friends bewildered by the loss of friends.

In the fourth place we commonly refer "the valley of the shadow of death" to actual physical death, to that closing scene of life in which we "shuffle off this mortal coil." We must all pass through this valley. "It is appointed unto man once to die." A few days ago death came into our midst and claimed our beloved first citizen. On the battlefields of the world the grim reaper is claiming millions of the flower of our young men. Sooner or later, we must all walk through "the valley of the shadow of death." First of all, our text speaks of "the valley of the shadow of death."

Again, our text speaks of God's presence with His people when they are passing through "the valley of the shadow of death." As the presence of the shepherd with the rod and staff in hand meant protection and guidance for the sheep when they were passing through a narrow, dangerous gorge, so God's presence with us when we are passing through life's dark and desolating experiences means comfort, courage, protection and guidance. What it means to have God with us in the dark valley! I am thinking of a little girl who repeatedly awoke

BUSY DAYS

What a vicious circle is that in which we are caught. I have no doubt that thousands of people no longer attend church because they are consciously or unconsciously victims of the new go-getter civilization. That is, high-gear action, occupational or recreational whoopee, is so alluring that the quiet and slow tempo of a church service irks them. I have had people tell me that a church service makes them nervous—"I feel as if I'd scream!" In other words, speed and accomplishment are like a shot in the arm; each dose calls for another and larger one.

We are working it backwards. We go on the assumption that busy days make time for prayer and worship impossible, when it is just the opposite.—Gospel Herald.

—BR—

Only people who are alive can make wills. Remember Blue Mountain College.

at night. She insisted on coming into her mother's bedroom because she was afraid of the darkness. One night she came into her mother's room and got into her mother's bed. Her mother said to her, "Olive, there is nothing to be afraid of, and it is just as dark in this room as it is in yours." Nestling close to her mother, she replied, "Yes, mother, but you are in this dark room." The mother's presence made all the difference in the world. Likewise, God's presence with us when we are walking through the dark valley makes all the difference in the world. It makes difference between fear and fearlessness, between despair and hope, between danger and safety, between defencelessness and unfailing protection. We do not have to go into the dark valley alone. The good Shepherd goes with us. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; Thou art with me; Thy rod and Thy staff, they comfort me." The experience of Christians during the past nineteen hundred years has verified the confidence expressed in our text.

Let us limit this thought to that experience which we call death. We have to walk through the dark valley of death without human companionship. The best our friends can do is to smooth our passage down to the edge of the valley and wish us a good voyage when we embark. When last words have been spoken, then we pass into that night which men call death. But the good Shepherd goes with us through the valley and His presence dissipates our fears. Therefore, death is for us a triumphant experience. An old soldier who had fought in the battle of Waterloo and had lived a blameless Christian life lay on his deathbed. A minister called to see him and observed that his face was wreathed with a most perfect calm. As the minister shook hands with him the dying man said, "I have taken many a journey in my time; this morning I am taking the pleasantest journey of all—I am going home to my Father's house."

There is, then, "the valley of the shadow of death," whether we think of it in terms of danger, or material misfortune, or desolating sorrow, or actual physical death. We must all walk through this valley. But we have the assurance of the presence of the good Shepherd, who will lead us at last to the love-lit hills of eternity.

WHY NOT ATTEND CLARKE MEMORIAL COLLEGE?

Rev. L. C. Hoff of Brookhaven and student at Clarke College speaks in highest terms of Clarke College.



L. C. HOFF

He says: "Emphasis is placed upon those principles that go to make up a balanced life. You will be able to further your education under Christian leaders in a Christian atmosphere. Special stress is placed on character building. In short, first things are placed first. There is a spirit of cooperation and brotherhood that is seldom found elsewhere. Many, in fact, most of all of the students are outstanding on other campuses where they have gone to further their training. The dean of an outstanding senior college in Mississippi is credited with saying that students who finished their first two years at Clarke Memorial College make an average of 11% higher grades than those who take their first two years in that institution."

—BR—

REV. ROBERT L. ORR

Whereas, under the leadership of our Heavenly Father Rev. Robert L. Orr came to be our pastor in March of 1941, and

Whereas, under His Spirit guided ministry we have seen great things accomplished in our church and community. Among these achievements are: 287 additions to our church, 66 funeral services conducted; 40 wedding services; 109 midweek prayer services; 8 revivals in other churches with 153 additions; the church has installed a cooling system; redecorated interiors and re-roofed the present building, purchased property on which to build the new auditorium all at a cost of over \$6,000.00. Increased building fund by eight thousand dollars; gave over 27 per cent of operating budget to outside causes with a total offering of over \$35,000.00 during this period. We have adopted the Every Family Plan for the Baptist Record. The Sunday School has been standard each year he has been with us. And,

Whereas, by his undaunted courage in opposition to evils in our community and county, Brother Orr has wielded a great influence in the correction of these evils. And,

Whereas, by his faithful ministry, evangelistic zeal and Christian example he has brought inspiration and blessings to many lives, homes and the community, and

Whereas, Bro. Orr, in response to God's will has accepted another field of labor, and tendered his resignation to our church, therefore

Be it Resolved:

First, that we join hearts and voices in thanksgiving to God for the life and work of Bro. and Mrs. Orr while they have lived and labored with and for us.

Second, that we express to Brother and Mrs. Orr our profound and sincere appreciation for their efforts as they have labored with and for us in the Master's name.

Third, that we pledge our prayers for and interest in our pastor and his family as they go from us.

Fourth, that we commend to the church and city of Brownsville, Tennessee, Bro. and Mrs. Orr as good citizens, faithful Christians, and noble leaders in the Master's cause.

CHALLENGE OF THE INTERMEDIATE

Henry C. Rogers

Southwide Intermediate Director,
Training Union Department, Baptist
Sunday School Board
Nashville, Tennessee

A nameless 16-year-old girl was killed the other day on the highway near a large Southern city. Her body was taken to a funeral home and the news broadcast over the radio. Between 10 p. m. when she was brought in and 9 o'clock the next morning, thirty-four mothers came there to view the body of that young girl lost in sin to see if it were that of their own missing daughters. Heart rending? Of course, but even more so when we realize that such things are happening all over our country among the teen-age group.

Recently J. Edgar Hoover said that he was "appalled at the reckless killing and criminal activities of so many young Americans. Newspaper headlines such as these verify the truth of this: "Boy, 15, Takes Part in Gun Battle," "Boy, 16, Shoots Sister," "Unwed Girl, 13, Becomes Mother." Leading magazines are devoting articles to the subject of juvenile delinquency, and everywhere in thoughtful circles this subject is being considered. And rightly so, for in my own city of Nashville alone, juvenile delinquency has increased more than 13 per cent in one year. The Federal Bureau of Investigation reports even higher figures in other cities. One does not wonder why then when a thoughtful leader of youth makes this statement: "Never was the crisis for Intermediates so severe, so all-inclusive, so life enveloping as now." Already many of our high school boys are drilling and training for military service. Both boys and girls are working, making money and more money, and the temptations which beset them are unequalled in the history of our nation. As one expresses it: "For the duration our youth literally hangs on the slender thread of eternal destiny." Another says: "War has created for the Intermediate, problems greater than any other age faces."

What can we do? Southern Baptists are launching a Special Intermediate Emphasis, using for its slogan, "Claiming the Intermediate for Christ NOW." This is a joint effort of the Training Union and Sunday School forces of the Baptist Sunday School Board and the various state boards. Our purpose is to ask that churches everywhere give special emphasis to the spiritual ministry among Intermediates. We suggest several ways in which this can be done.

First, make a survey of the Intermediate situation in your community. Face the facts and arouse our churches, pastors, deacons, Training Union and Sunday School leaders to such an extent that they will get this matter on their hearts. Consult local police authorities for facts in your own town.

Second, church and home should co-operate as never before. Parents can help greatly in this emergency by keeping a more careful check on their teen-age boys and girls. Could it be that parental delinquency is back of all this?

Third, provide adequate leaders in the church. One factor contributing to the loss of Intermediates from our church work is the lack of capable leaders. Search out the best your

NOW CLUB

DOUBLING THE FIVE THOUSAND CLUB

A Debtless Denomination Before 1945

HONESTY • LOYALTY • VICTORY

Pastor Montie Davis, East Moss Point, is happy over the fact that the church there accepted its full Now Club quota without a declining vote and has now paid most of that. He hopes they will make a nice over and above offering. This is more of the spirit that makes for victory. Incidentally, he recently had the privilege of visiting his son John who is in service in South Carolina.

—BR—

Blackwater Baptist Church, Otho R. Mosley, pastor, has recently closed a good revival with Jake Murphy, Bogalusa, Louisiana, doing the preaching. There were two additions.

—BR—

"We throw the weight of our nation on the side of disintegration unless our nation is integrated around the personality of Jesus Christ."—Dr. W. R. White.

church has to offer as leaders for this challenging age. My hope is that every Intermediate Union in our Training Unions over the South will soon have a man as one of the leaders—and from the most privileged and consecrated manpower the churches have to offer. A man and a woman in each union is the ideal set-up.

Fourth, conduct Intermediate revivals. Carry these on in somewhat the same manner as Youth revivals. Select an evangelist who has appeal for this age, then enlist your Intermediates in the matter of publicity and in doing personal work while the revival is being held.

Fifth, depend upon and believe in your Intermediates. Pastors can have a call meeting of their Intermediates asking them to be their partners. Challenge them that now their older brothers and sisters are in the service of our country, they must take their places. Let them know that you welcome their suggestions and service. Do this in a spirit of sincere comradeship and you will be amazed at the response. Intermediates are not children. They can render valuable Kingdom service once they are depended upon and tactfully guided.

Sixth, observe Intermediate Week, September 12-19. Our Sunday School Board periodicals will carry full details concerning this in August and September. Refer to these and honor your Intermediates during this week which is a part of the Special Intermediate Emphasis which we urge that you begin now.

An old Chinese proverb reads: "Do not curse the darkness; light a candle." Let us not grow discouraged because of the unusual temptations which our days presents to the Intermediates; rather "let us light a candle." We can do this by giving our Intermediates a chance. Most of the young men above Intermediate age are gone so what we do must be done with them. We can, if we will, make life safe for other 16-year-old girls who will never become wandering, nameless waifs, and thus be able to say of our adolescent boys and girls that they are "saved to serve." Are you willing to do your part? You can and you must, for the need is imperative.

CHANGES AMONG THE CHURCHES

By Dr. Chester M. Savage

Called and Accepted

Virgil Ratcliff, Lumberton, Miss.
R. H. Sharp, First Southern, Tucson, Ariz.
D. G. Kilmer, 17th Street, Belleville, Ill.

R. L. Orr, Brownsville, Tenn.
J. B. Turner, Laurinburg, N. C.
E. M. Walker, Tuxedo, N. C.
I. J. Cheeves, Fairburn, Ga.
J. R. Robinson, Vinton, Va.
Fred Propst, Park Avenue, Mt. Vernon, Ill.

T. M. Smiley, Byne Memorial, Albany, Ga.
P. C. Watson, Northside, Jefferson City, Tenn.

E. J. Kilgore, Oakland City, Ga.
J. B. Pickern, 5th Avenue, Decatur, Ga.

Reginald Wall, Wadley, Ga.
Harvey Elledge, Baring Cross, North Little Rock, Ark.

Ray Ryan, Biggers, Ark.
George Nichols, Jr., Oil Center, New Mexico.

R. C. Watson, Vaughan, New Mex.
D. M. Sanders, Tifton, Ga.

J. B. Hester, Ida, La.
T. O. Baldwin, Chipley, Fla.
R. L. Decker, Temple, Kansas City, Mo.

Earl Humble, Ashdown, Ark.
Max Stanfield, Immanuel, Oklahoma City, Okla.

L. C. Vermillion, Wilburton, Okla.
Russell Trammell, Marlow, Okla.

Abe Hester, Wilmont Place, Oklahoma City Okla.

Morris Mulkey, Trinity, Vinita, Okla.
W. M. Fuller, Montevallo, Ala.
Geo. N. Cook, White Oaks, Houston, Tex.

R. E. Crowder, Stamps, Ark.
D. O. Stucky, Alma, Ark.
Ford Gauntt, Manila, Ark.

Resigned

R. H. Tharp, West End, Houston, Texas.

R. L. Orr, West Laurel, Miss.
J. B. Turner, Griffin, Ga.

C. W. Gosnel, Niota, Tenn.
T. M. Smiley, Live Oak, Fla.
Ben Starwalt, Louisville, Ill.

E. J. Kilgore, Baxley, Ga.
H. M. Liechty, Marianna, Fla.
A. D. Childress, Marshall, N. C.

Herman Ihley, Central, Americus, Ga.

C. P. Watson, Blackshear, Ga.
Reginald Wall, Toombsboro, Ga.

R. C. Maddox, Pea Ridge, Ark.
Harvey Elledge, Ohio Street, Pine Bluff, Ark.

D. D. Seger, Elvins, Mo.
C. E. Casteel, Wellington, Mo.
D. M. Sanders, Kershaw, S. C.

C. G. Sewell, Central, Phoenix, Ariz.
Rex M. Thompson, Blountstown, Fla.

C. L. Hammond, Lawrenceburg, Tenn.

C. H. Petty, Edgewood, Chattanooga, Tenn.

Virgil Ratcliff, Crosby, Miss.
L. C. Vermillion, Dewey, Okla.
Russell Trammell, Stigler, Okla.

Geo. N. Cook, Brenham, Texas.
Ford Gauntt, Norphlet, Ark.
R. E. Crowder, Parkin, Ark.

—BR—

Only people who are alive can make wills. Remember Blue Mountain College.

—BR—

A nice list of subscriptions was sent in from the Pleasant Grove church by Mrs. W. A. Mathews.

GOING PLACES

Our Text: 1 Timothy 4:13a and 15b:
"Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL."
Our Motto: "Ask the people, they'll subscribe."

Military Church Has a Good Meeting Adopts EF Plan

Evangelist B. S. Hilbun did the preaching in a splendid meeting at Military Baptist Church, Lamar county, recently. There were eighteen additions to the church, twelve of whom joined upon profession of faith.

In the last service of the meeting the church voted to put the Baptist Record in the homes of all the members. The paper has already begun making its weekly visit to each Baptist home and the people are enjoying it.

Military Church is taking on renewed interest and a committee has just been appointed to have some needed improvements made on the building.
—T. W. Talkington.

Mt. Moriah, Calhoun County

Mt. Moriah is one of those good old county churches where crowds attend and then linger. They have none of that 100-yard dash stuff when the benediction is pronounced. In fact, they think that a service that doesn't last more than an hour is no service at all.

We had the privilege of preaching for them in their annual revival. Everybody from Pastor A. F. Brasher down did everything they could to make us enjoy our visit. An account of the meeting written by Brother Roane appears in another column.

At the close of the meeting the church decided they wanted to show their appreciation of Pastor Brasher in a substantial way. They did so by donating more than \$40.00 to be used in buying books for their pastor. At the same service they raised enough to buy three \$25.00 war bonds to be given to the Blue Mountain College Endowment Fund.

At one of the morning services we took fifteen minutes extra and told them about the EVERY FAMILY Plan and the result was the usual one. They unanimously adopted it.

Calhoun county has Record readers as follows: BETHANY 24; Big Creek 4; BRUCE 126; CALHOUN CITY 62; College Hill 7; DERMA 64; Gaston Springs 3; Macedonia 5; Meridian 13; Midway 1; MT. MORIAH 62; Oak Grove 6; Oldtown 3; PITTSBORO 32; Pleasant Ridge 3; Pleasant Grove 4; ROCKY MOUNT 20; Sarepta 4; Shiloh 2; SLATE SPRINGS 13; Spring Hill 1; VARDAMAN 74.

—BR—

An interesting indication of the strong temperance sentiment in the United States today is the fact that when the Pathfinder, well known Washington weekly publication, recently accepted beer advertising, such an avalanche of protesting letters descended upon it from its readers that the stockholders voted to continue its dry policy. Such an outstanding publication as The Saturday Evening Post will not accept liquor advertisements. We wish more of our daily papers and magazines would follow these good examples. We are proud to say that our own North Carolina daily, the Raleigh News and Observer, edited by Josephus Daniels, belongs to this good company.
—Biblical Recorder

DEPARTMENT OF TRAINING

AUBER J. WILDS
State Secretary

Box 530
Jackson, 105, Miss.

Miss Sara Wallis
Associate

Suggestions for Training Union Report to 1943 Association

Note—The Associational Training Union director is supposed to make an annual report to the regular association. He would be the proper one to be asked by the program committee of the association to make the report on Training Union work and speak to the report.

The Training Union challenges the best. We take it that every Christian has power within him to grow, and that he has the desire to grow. Take a Christian aside and talk to him and this quality will reveal itself. What he needs is a friend; one who can show him the value of training. One who knows the value of the Training Union and can introduce him to the merits of the organization. The best within a person responds to the call to be strong and useful. If the Training Union is really promoting a program in keeping with its purpose, it will challenge the interest of every member of the church who is a Christian.

There are many full-time rural churches now in Mississippi. In nearly all of these there is a fully graded Training Union, meaning a Training Union with a Story Hour, a Junior Union, an Intermediate Union, a Young People's Union, and an Adult Union. Some of these rural full-time churches have more than one union in some of the departments. Fourth and half-time churches are also completing their organization. In some of these the fully graded work is maintained. They find it works better when the work is fully graded, even though the unions must be smaller the efficiency is maintained and in some instances increased.

Leadership is being solved through the Baptist Adult Union. Here the adults are being trained. They, more than any other group, are in training that they may be able to assume responsibility. These B. A. U's are supplying leaders for the other unions, and also teachers and officers for the Sunday school, leaders and officers for the W. M. U. and Brotherhoods as well as efficient committeemen and general officers for the church as a whole. Strengthen the B. A. U. and you strengthen the entire church life.

New Unions are being added monthly. During the last twelve months, more than three hundred unions have requested free literature saying by this that they were newly organized unions. This grant of free literature for the first quarter to any newly organized union is a courtesy extended by the Baptist Sunday School Board of Nashville.

Associational Simultaneous Enlargement Campaigns are being held in many associations. This is an effort to enlarge the work in every church. The plan is to bring into the association one or more workers for each church, and for a week the churches will meet each evening to study methods, and through the day a definite program of visitation will be conducted. Each church entertains the workers serving their church and also makes an offering which will go to defray the traveling

expenses of the visiting workers.

Making the work more effective is a matter of great concern also. A good program rendered each Sunday evening is of vital importance. The regular meeting of officers to plan the work is necessary. But the daily work of the members as they make contacts for Christ in the community is the best mark of an efficient Union.

The progress in our own association this year is marked by the following report: (Give here the report of your own associational B. T. U.)

Friends of Mrs. George Nichols (nee Almata Reeves) will be interested to know that they are located in Oil Center, N. M. Mr. Nichols finished the Southwestern Seminary at Fort Worth, Texas, last May and has accepted the call to the pastorate of this good New Mexico church. They have the very best wishes of Mississippi friends.

Quotations From a Letter to the Youth of America

By Horace Mann

"You had better ascend a volcano and leap from its crater into boiling lava than to go on indulging your appetite by little and little, until you become a drunkard. You cannot do so great a harm to your bodies by plunging into fire or water, or leaping from a precipice edge, as you do to your souls when you break the commandments of the Lord. Your eyes were not made to covet what belongs to another; and it would be better that you would be blind than that you should covet your neighbor's goods; for coveting is halfway to stealing. It would be better that your ears should be deaf, than that you should love to hear wicked and impure language; and that you should be dumb also rather than that your tongue should delight to utter it. All these things, and all things like these, you were not made to do; you cannot do them without great and terrible suffering."

—BR—

URGES LAYMEN HAVE VOICE IN ASSIGNMENT OF PREACHERS

Lake Junaluska, N. C., —(RNS)—The church-wide Methodist Pastors Conference here was told that "the pew ought to have a larger part in framing the doctrine, the policy, and all activities of the church and in the Methodist Church they ought to have a voice in the assignment of the preachers who are to minister in the churches. The preacher is made for the pew not the pew for the preacher."

These sentiments were included in a message to the conference from Josephus Daniels, Raleigh, N. C., publisher and leading Methodist layman, and a former Secretary of the Navy and Ambassador to Mexico.

"The pew, said Daniels, 'wishes sermons that are redolent of the simple gospel. They tire of essays, discussions on economics, solutions of political problems, and the like. They have a surfeit of these on week days and are often bored with half-baked solutions as they listen to the radio or read their journals. They go to church looking for something spiritual—for strength to give them, in the hours of endurance, guidance in the time of peril and temptation, and an abiding peace of the soul.'

RESIST UNTO FREEDOM

Last week more than one hundred editors of the Catholic Press Association adopted important resolutions and approved significant policies for future action. Reports of the meeting in Chicago give additional evidence that the Catholic Church is aggressive and that the hierarchy proposes to wield even greater influence in American life. Some of the statements released for publication are significant in that they reveal the usual inconsistencies of Romanism. To illustrate: Dr. John O'Connor said that "Progress can be made only by cooperation," and cited the Sword of the Spirit Movement in Great Britain as an example of the Catholic desire to extend "the hand of fellowship to all believers in God." Actually, the Sword of the Spirit Movement failed to accomplish the desired results in England for the simple reason that the Catholic Church would not co-operate except upon its own terms.

Members of the Catholic Press approved a protest against what they claimed to be "a systematic and sustained attack upon the Roman Church on the part of certain periodical magazines in America." Opposition to the Roman Church, they asserted, "seems to be bred of the fact that the (Roman) Church will stand out at the end of this war as more influential than ever." After the editors had thus spoken they referred to the "unselfish" efforts of the Pope to bring relief to war sufferers, and they voiced their abhorrence of attacks upon religion at a time "when co-operation of all moral and spiritual forces is imperatively necessary;" yet they endorsed a resolution calling for the maintenance of friendly relations between the United States Government and the Government of Spain, led by the notorious Franco. We know that in Spain today the Catholic Church has all but restored the terrors of inquisition in an effort to destroy human rights and the freedom of worship. Bishop Spellman has visited Italy, Spain, England and is now in the Near East on a secret mission at a time of crisis when Rome and Italy begin to feel the pressure of Allied attack. We have little interest or confidence in any peace plans that might originate under the guidance of the Pope, an Italian Churchman who has proven that before everything else he is a diplomat.

Protestants in America remained unusually quiet in recent months while Catholic churchmen made loud and doubtful claims for themselves and for the hierarchy. Roman Catholicism is essentially undemocratic, for Catholic theology and ecclesiology deny individual freedom. The Roman hierarchy advocates democratic practices in America only because it is now expedient to do so, and expediency is justified by the Roman system of thought. The true nature of Catholicism, even in America, was shown by the recent effort to close the doors of Latin America to Protestant Missionaries. We respect the religious faith and zeal of Catholic men and women, but we mistrust and resent encroachment by the Roman hierarchy. Once more Baptists must arise in the strength of unity to proclaim their message of religious liberty and to strive for spiritual freedom for men everywhere.—Pilgrim Herald.

Touching The Bases

By Fred R. Langley
Soldiers, Sailors, Defense
Projects Service

WAR CASUALTIES—On July 13, 1943, the U. S. A. had been in war against the Axis for 584 days. April 6, 1917, to Nov. 11, 1918, World War I lasted only 584 days. During the present conflict, army casualties total 65,136 as contrasted with 248,589 in the last war. We only had 18,332 naval and marine casualties in the first war. The navy, marines, and coast guards have suffered 27,284 casualties thus far. These figures include prisoners of war, which were not included in World War I. The army has lost 7,471 men killed during these 584 days, as compared with 37,568 killed in the conflict 25 years ago. Only 673 men have died of wounds, not immediately fatal, as against 12,942 in the last war. Medical science and military science seem to be making great progress in reducing the death rate. Our armed forces are more than double the number we had in World War I. At this writing, the Sicilian Campaign is over, and the Allied Nations estimate the casualty list at 25,000; however, no figures are available as to the number of Americans in this group. Eph. 6:12.

GOSPEL OF JOHN IN GERMAN—The American Bible Society advises that the request for 500 Gospels of John printed in German are being sent to Col. Chas. C. Loughlin, C. O., Clinton Internment Camp, for distribution among the prisoners of war.

PROMOTION—The good news has reached this department that Capt. Solon L. Cole, a Southern Baptist from the state of Texas, has been promoted to post chaplain at Keesler Field. Chaplain Cole's work here has been outstanding and this is a deserved recognition of his labor in this large military base. Phil. 4:4.

WHAT OTHER GROUPS PLAN—The Lutherans plan a Child's Evangelistic campaign. Its main objective is to bring the 17 million children of the U. S. A. without religious instruction under the influence of the Sunday school. This movement has the backing of the President, Mr. J. Edgar Hoover, director of the F. B. I., and Secretary of State Cordell Hull. The Church of God plans a post-war bombing from the skies to stay the spiritual famine of God's children wandering in a modern wilderness. The Methodists are planning a new world order crusade directed by a committee of twelve bishops.

CAMP VAN DORN—A good chaplain here writes, "A fine service last Sunday, twelve men came with a desire to know more of the plan of salvation. Five others came rededicating their lives to Christ. Ask the folks back home to remember us in prayer." We ask you, have you written your soldier, sailor, or marine that you pray for him?

—BR—

Only people who are alive can make wills. Remember Blue Mountain College.

CHINA AND HER PEOPLE THE CHINESE

By T. W. AYERS, Retired Missionary
XI

In previous articles in the series on China and Her People, a vision has been given of China's large area, her great waterways, her great wall, her farms, her villages, her houses, the great variety of things she has to eat, but all these do not make a country great; it requires people to do this. So now catch a vision of the Chinese. See four hundred and fifty million of them, one-fourth of all the people in the world, and remember that no one can claim to be well informed who does not have a liberal knowledge of such a country and such a people.

Several years ago, when Captain Richmond P. Hobson, of Merrimac fame, was a candidate for congress in Alabama, the writer attended a barbecue where Captain Hobson was the principal speaker. He was invited to sit on the speakers' platform, and his presence led Captain Hobson to think of China, and in the opening of his speech he said to the large gathering of farmers:

"Fellow citizens, I have recently returned from a trip to China, and I wish you could see the teeming millions that I saw over there. When I say to you that there are four hundred and fifty millions of them, that doesn't mean anything to you. But as farmers you have seen a hive of bees, you have seen nests of ants wiggling just as thick as they can be, you have seen a swarm of insects in the air, and that is just the way you see the Chinese." This did not noticeably interest the crowd of farmers. But when Captain Hobson said to them: "Men, listen, when the Chinese increase the length of their shirt tails one inch they will use all the cotton we can grow in the South." Then that crowd of farmers opened their eyes and ears, for they had heard something of interest to them personally. It began to dawn on them what the economic value of four hundred and fifty million people can be made to mean to the American farmers.

It is interesting to think of all the people in the world being drawn up in one long line and to see that every fourth person is a Chinese; and it is equally interesting to think that up in heaven, on account of the heavy mortality in China among the little children, this ratio is being sustained. Yes, probably when we get up there we will find one-fourth of all the inhabitants to be Chinese.

The Chinese are a very ancient race, their annals going back to 2637 B. C., and it is very probable that there were Chinese living in the country long before that. China as an empire dates from 221 B. C., and has lasted for over two thousand years, giving her the oldest civilization in the world.

Something more than numbers and age is required of a people to make a country great. It is brains and character, instead of numbers and age

THE NEW (1943) SOUTHERN BAPTIST HANDBOOK

By E. P. Alldredge, M. A., D. D.
Secretary of Survey, Statistics and Information

In answer to the appeals of leading pastors and denominational workers all over the south, we are again publishing a Southern Baptist Handbook. The new Handbook is to cover the statistics of 1940, 1941 and 1942, and thus bring the records of the old Handbooks of 1921-1940 down to date.

The new Handbook will carry all its usual features including the complete roster of ministers, revised to August 1, 1943; also the records of associations and all the directories.

The new Handbook was given to the printers August 6 and should be ready for distribution by October 1. There are single chapters in it which will be worth the price of the Handbook (\$1.00 per copy).

Because of the government's limita-

that count.

Chinese Intellect

So far as intelligence is concerned, the Americans and Europeans have nothing in their favor over the Chinese.

At a School of Missions in the Inman Park Church in Atlanta, several years ago, Dr. E. M. Poteat was one of the inspirational speakers, and in speaking of the Chinese he said:

"Six years ago when I started from America to China, where I was going to teach in the Shanghai University, I went with the feeling that during my term as President of Furman University I had taught young men whose minds were the equal of any in the world, and that when I got to China I would have no trouble in teaching those dull Chinks; but to be honest I must confess that after reaching China and entering upon my work, I soon learned that the Chinese mind was not only the equal of mine but better, and during my six years I learned much from my close contact with the young men who were my pupils."

What Dr. Poteat said can be said by many who have lived in China and have been brought in close contact with the Chinese.

Chinese Culture

The Chinese not only have intelligence, but they also have culture, something difficult for people to believe who have seen no other Chinese than the Chinese laundry man.

Several years ago, Dr. Fletcher S. Brockman, in delivering a commencement address at Spelman University, Atlanta, Georgia, said that when he was leaving Atlanta, where he lived and attended school as a boy and young man, to go to China to become a Y. M. C. A. Secretary, that he and Mrs. Brockman felt that they were leaving behind them the beautiful culture of the American people, and that they were going to a people who were ignorant and uncouth, but that they had been in China only a short time until they realized that the Chinese culture surpassed anything they had known in America, and that they were frequently embarrassed by their failure to observe some of the niceties of social life which meant so much to the cultured Chinese.

What Dr. Brockman said can be said by thousands of Americans and Europeans who have been brought in contact with the higher classes among the Chinese.

tions on the paper supply, the Board will perhaps not be able to offer more than 1,000 copies for sale—and the first come will be the first served! For this reason we are now ready to receive and record advance orders for the new Handbook.

No, we are not discontinuing THE QUARTERLY REVIEW, but are going right on with this new magazine. The new Handbook is to be in addition to THE QUARTERLY REVIEW and to make sure in these perilous days that our pastors and leaders will get complete information on the progress of our denomination in the best form we can possibly give it.

BR

Only people who are alive can make wills. Remember Blue Mountain College.

The First church, Shawnee, Okla., recently paid off a debt, the interest on which was \$25 a month. The church immediately voted that that \$125 per month should be added to the missionary budget. In other words, the church felt that if it had been able to pay the interest on this debt, it was able to put that into missions. We congratulate Dr. A. Hope Owen, the pastor, on having a church with such a world vision.—Watchman-Examiner.

Even preachers become disabled through accident or illness. The disability benefits offered by the Ministers Retirement Plan make membership most desirable.

Relief and Annuity Board
DALLAS, TEXAS

How To Save Money Protect Your Estate

By use of a little foresight during life, any person owning property can save his heirs a great deal of trouble and his estate considerable sums of money. A properly prepared will secures the results stated.

Why Write a Will

1. You can choose your own executor instead of the court selecting an administrator.
2. You can make provisions in your will which will decrease the expense of administration.
3. You can better safeguard the interest of loved ones.
4. You can make provisions for persons who would not be provided for if you die without a will; perhaps a dependent mother or father.
5. You can eliminate complications in the handling of your property.

The Lords Owns Our Property

We are simply trustees of what God has delivered into our possession. It is only through a will that we can recognize our trusteeship and give a portion of what we own to institutions serving His cause. By gifts, large and small, to these institutions we can project our lives for good through future years and leave a memorial to ourselves which will endure forever.

1. Consider writing your will.
2. Make a gift in it to some one or more of the institutions named below.

Blue Mountain College, Mississippi Baptist Orphanage, Mississippi Baptist Convention Board, Baptist Bible Institute, Relief and Annuity Board, Southern Baptist Hospital, Southwestern Theological Seminary, Southern Baptist Theological Seminary, Baptist Sunday School Board.

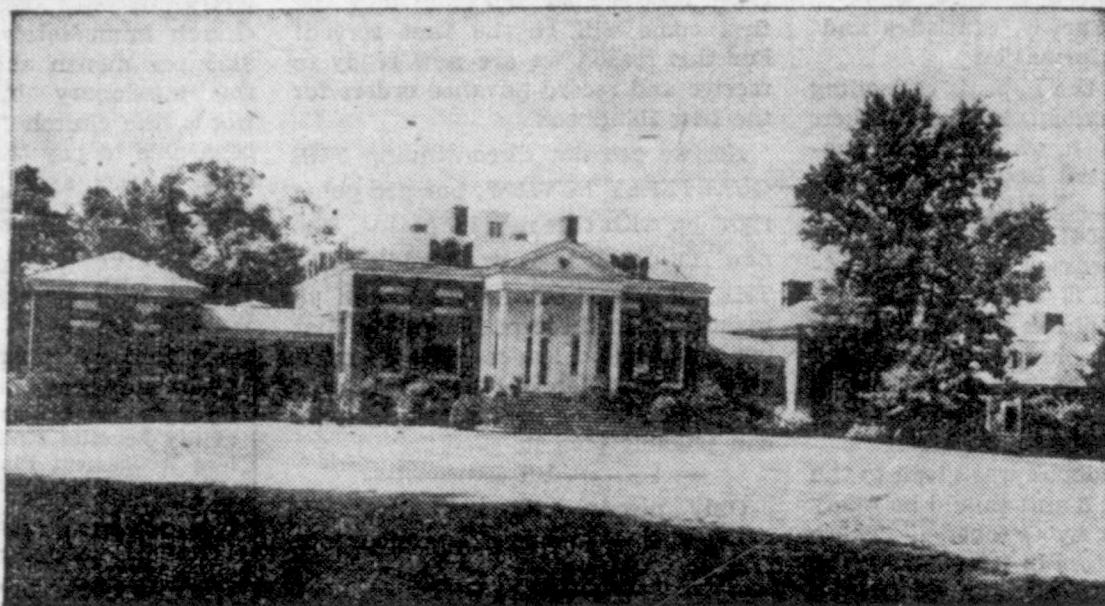
For Information Write

BAPTIST BEQUEST COMMITTEE

Box 896

Jackson, Mississippi

SOUTHERN SEMINARY TO ENLARGE MUSIC MINISTRY THROUGH GIFTS



Valuable Real Estate and Pipe Organ Are Gifts

By Gaines S. Dobbins
Professor Church Administration
and Religious Education

President Fuller announces gratefully the gift to the Southern Baptist Theological Seminary of a highly desirable piece of property, near by the Seminary campus, to be used in the expansion of the Department of Music. The property is the generous gift of V. V. Cooke, a local trustee of the Seminary and a faithful deacon and Sunday school teacher in the Walnut Street Baptist Church. Mr. Cooke's keen appreciation of property values and his high regard for the ministry of music found expression in his offer of the purchase price of the Callahan Estate for the establishment of a School of Church Music in which the best possible training would be afforded for students of the Seminary and the W. M. U. Training School.

Throughout most of its history the Seminary has given careful attention to the musical education of its students. Music has long been a required subject for all of its graduates. The proposed expansion of the Department of Music into the School of Church Music contemplates a still greater emphasis upon the equipment of ministers and other Christian workers for richer usefulness as servants of Christ and His churches. In no wise will the School of Church Music detract from the Seminary's great main purpose of preparing its students for the gospel ministry. Dr. Fuller and the faculty are emphatic in their determination to keep always central the Seminary's mission to prepare men to be effective preachers and good pastors.

Through the further generosity of another local trustee and faithful deacon at Broadway Baptist Church, Mr. C. E. Gheens, a two-manual Piller organ is being installed in the Music School for practice purposes. It will therefore be possible to open the school in a modest way at the beginning of the approaching session. Professor Inman Johnson, for many years head of the Department of Music in the Seminary, with the assistance of Miss Claudia Edwards, teacher of music in the W. M. U. Training School, and the added services of one or two capable helpers, will conduct Seminary and Training School classes during the year, no effort being made to enroll special students this fall. As soon as plans may be perfected, and

war conditions will permit, the school will open its doors to special students who desire training as ministers of music for local churches and for mission fields. A rich new field of Christian service is thus opened to men and women at home and abroad as specialists in the development and guidance of worship in its varied phases. President Fuller sets up the fourfold objective of the School of Church Music that its graduates shall be equipped to discover, to train, to enlist, to utilize all the musical talent in a local church in connection with the program of the church—choirs for all ages, mixed choruses, quartets, male choruses, double quartets, orchestras, and all other resources of the church which may be brought to its service for the greater fruitfulness of its ministry.

The buildings and grounds which have thus become the property of the Seminary are very nearly ideal for the purpose in view. The house was built at an original cost of \$155,000. It is in excellent repair, and is almost as usable as if it had been designed for the purpose now intended. Located just across the street from the Training School, the grounds consist of seven acres beautifully landscaped and covered with magnificent trees. There is ample room for the erection of other buildings as needs may require. All who have seen the property marvel at its convenience of location, its suitability for the School of Church Music, its dignity and surpassing beauty. Even the architecture matches the Georgian Colonial style of the Seminary buildings.

There is a widespread awakening in many of our churches to the high importance of music to the success of a church in all of its functions. Music, we are recognizing more and more, is an essential to worship, to preaching, to teaching, to training, to stewardship, to service, to evangelism. The Seminary therefore is stressing no side issue when it proposes to magnify the ministry of music. President Fuller and the faculty express the earnest hope that friends of Christ and lovers of sacred music will come to the support of this expanded program, undergirding the School of Church Music with their financial support so that it will soon be recognized as one of the greatest schools of its kind in the South or even in the nation.

MISSISSIPPI COLLEGE OPENS FALL TERM AUGUST 30

The fall term at Mississippi College begins earlier than usual this year. Classes begin August 30th. Students should arrive a day or two in advance in order to register and arrange their rooms.

Many students are already on the campuses working on the accelerated plan, summer and winter. Mississippi College is now running twelve months a year. Clinton has been a busy place all summer.

Students who find it impossible to enter August 30th may plan to come November 1st.

—BR—

The Lebanon Junction church has paid all of their debt, most of which was necessitated because of about \$4,000 spent in remodeling. The church members invited Pastor and Mrs. Joe Canzoneri to the basement after service Sunday night, July 11, where a big surprise had been prepared for them. In addition to a big cake, given in honor of their silver wedding anniversary, a silver offering was collected to be used in the purchase of a silver service for the pastor and his family.—Western Recorder. (Editor's note: This is Mississippi's Joe Canzoneri.)

E. H. McElroy, who went from the pastorate at Charleston to Eaton Memorial church, Owensboro, has accepted the pastorate of Highland Park church, Louisville, Ky.

Marlin R. Hicks, a student at Baylor University, Waco, Texas, was the visiting preacher in the revival at the Liberty Hill church, Alcorn county, during the recent revival. There were three additions. There were 1,000 chapters in the Bible read during the week by those attending. On the last night the church voted to go half time and to modernize the church building by the addition of several Sunday school rooms.

Pastor Doyle Capes did the preaching in the meeting at Brush Creek church, Alcorn county. There were 28 additions.

—BR—

Only people who are alive can make wills. Remember Blue Mountain College.

Circulation This Week

34,350

A Gain of 80% Since the Last Report

KNOW YOUR BIBLE

1. Do you know how many animals of each kind Noah was instructed to place on board the Ark?

2. Vesture is mentioned in Psalms, Chapter 22, Verse 18. Can you describe the meaning of the word 'vesture'?

3. Who was the most married man in the Bible, and how many wives did he have?

4. Several kinds of ovens are listed in the Bible. Can you explain their difference?

(Correct answers on Page 15.)

A good Vacation Bible school is reported at New Hope church, Sunflower county, under the leadership of Miss Carylon Madison. There was an enrollment of 99 and an average attendance of 74. The mission offering amounted to \$8.75. During the week Miss Madison taught, "The Grace of Giving," to the adults.

R. L. Ray, Jr. of Pontotoc did the preaching at the revival at Pleasant Ridge, Oktibbeha county. There were 17 additions.

A. B. Pierce, pastor at New Albany, was with Pastor V. R. Crider at Magee's Creek church near Tylertown in a good revival. There were 20 additions.

Earl Brooks, for six years pastor of Rocky Creek church, George county, has resigned and has accepted the pastorate at Memphis, Missouri, a full-time church.

Pastor D. O. Horne of Monticello assisted Pastor R. A. Oliver in a gracious revival at Lorman, Fellowship church, Jefferson county, recently. It was the first pastorate of both the present pastor and the visiting preacher. There were nine additions, six of these by baptism.—The church had just completed extensive repairs on the building.

It was our happy privilege to be with Brother R. M. Lewis and his good people at Kossuth for a series of evangelistic services recently. Brother Lewis is doing a great work at this place. The Lord blessed our efforts with seven additions.—R. B. Patterson, Memphis, Tennessee.

During the days of the second week in August I had the delightful privilege of being in a revival meeting with the good people of the Liberty Baptist church of which C. M. Day is the efficient and beloved pastor. They were high days for me. Large crowds attended the services both morning and night. The spirit of the people was excellent. Brother and Mrs. Butler of Liberty directed the music. We had eight additions, seven of them professions of faith.—Chester L. Quarles, pastor of Leland Baptist church.

From a report from Morgan Chapel church, Oktibbeha county, we learn that they have finished paying the Now Club pledge. Although the church is pastorless, they plan to go half time and will give ten per cent of budget to Cooperative Program. They have just closed a good revival with W. C. Howard, pastor of Water Valley, and Dr. Miley of State College assisting.

Sunday School Lesson

Prepared by Bracey Campbell

Lesson for August 29.

Bible Texts: Exodus 32:7-10;
34:4-9, 27, 28

I. Idolatry Among the Chosen. 32:1-35.

Away went Moses up onto the mountain, and back went the people in memory to that which they had seen and heard. There seems something pathetically natural in this incident. The poor will ape the rich, the slave will ape the master, the inferior will ape the superior. These people had seen the idol worship of Egypt a thousand times, had seen the splendor and magnificence attending the religious ceremonies of the Egyptians, nay, thousands of them had doubtless been twitted by their masters with the contrast in the conditions of the two peoples of Egypt, and had been told that the difference was traceable to the difference between their gods. Now, the Egyptian gods were represented by idols which their hands could handle and their eyes see, while the Israelites were being told to worship a god whom they could not see. Of course, there were the cloud and the pillar of fire; but they had been seeing things like this all their lives, attaching no importance to them, except to think of them, perhaps, as something the gods of Egypt conjured into being. They had seen dark clouds pass across the heavens by day; they had seen the evening or the morning clouds tinged with the golden fire of the rising or the setting sun, and these had said little or nothing to them, if, perchance they had listened. But the Egyptian gods each had one or more mascots, so to speak, bulls or beetles, or crocodiles, or birds, or their golden or silver or wooden representatives, and these appealed to the senses as being the representatives of the gods.

And the masses of the people could not and can not distinguish. Do enlightened people ever worship the idol itself? The intelligent, the priesthood of every religion, asked whether they worship the idol will answer, No; but when the mass is taken into account, another answer must be sought. The veneration in which the images are held, the relics, etc., all

bear testimony to the reality of the worship accorded to the image, the relic, the element itself. I have heard travelers from far countries say that they have seen all the people in a city street as far as the eye could see down on their knees in the dust as the priests bore the sacred host (the elements, bread and wine, supposed and affirmed to be the actual blood and body and divinity of our Lord) aloft at the head of a religious procession.

These poor people out of Egypt turned back to what they had seen a thousand times. "Let us have gods to go before us, as we have seen the rich and wise of our native country have. The fact that they are rich and wise and powerful of itself proves that they are largely right." Moses was away from the camp, besides, he was a comparative stranger, anyhow. But here they had all the experience of their lives to plead for what they wanted.

But of course, they had had evidence enough to convince anybody who was not sold to slavery to long-established error. God Almighty had given them ample evidence of His might and willingness to deliver them and keep them, and it was only their naturally perverse hearts which turned from Him. But, come now, are you and I so much better than they? Do not our "natural" hearts lead us likewise astray? Oh, yes, they do! We worship the great god, John Barleycorn, as devoutly as the Pergamene ever worshipped Bacchus. And Mammon, the god of gold! Do not many of our people bow down to him as low as ever the ancients bowed to his golden image of the god of gold?

II. Moses Pleads for His People. vv. 11-14.

Do you know what it means really to pray? Here is an example of that. This is intercessory prayer at its highest! "Consider, O Lord! Thou didst bring this people up out of Egypt: Thou didst become their leader and all Egypt knows it and will say that Thou didst bring them hither for no purpose else but to destroy: Thou didst covenant with their forefathers, Abraham, Isaac, and Jacob: Thou wilt do a mercy to me, if Thou wilt cut me off, if Thou canst not pardon them."

III. Moses' Conduct Upon Coming to the Camp. vv. 15-25.

Once I knew a boy who ran away and acted the fool. After a while, he went home. His mother made him welcome and then watched for his father to come, and when he did, the mother met him at the barn-lot gate and begged him until he promised that he would not give the prodigal boy a licking. Then the mother went and took a good stout hickory switch and waded into that boy and gave him such a tanning as he had never had, for she was a farm woman, with plenty of strength to leave the red marks of that switch on that lad's body for days after.

Well, that's what Moses did. IV. Willingness of God to Leave the People Alone. Ex. 33:1-6.

He will do that, if the people demand it. Paul says so: "God gave them up." Rom. 1:24, 26, 28. Three times Paul says that God said, "All right then! Go your own way alone." So here He says, "Go on to the land I have promised you! You want it in your own way, and want to take it

THE INSPIRED WORD

Those who would deny inspiration of the Bible are under the necessity of explaining difficult literary phenomena. How could Moses give laws which are still formative and normative? How could the prophets tell of nations not yet existent and of kings yet unborn? How could a book of such fine artistry come from such an inartistic people? Whence the training and skill of untraveled fishermen and tax-gatherer, enabling them to write the Gospels and Epistles? The Romans are famous for law, and yet the Bible gives us the foundation principles on which statutes are formulated. The Greeks are noted for art, and yet the poetry and symmetry of the Jewish Bible have never been excelled by Greeks or any other people. One peculiarity of the Bible is its claim to come from God. "God spake," says one Bible writer. "All Scripture is God-breathed," said another. "I have given unto them the words which Thou gavest me," said Jesus, in talking to God his Father.

—Will H. Houghton

(From Watchman-Examiner).

COURAGE

Real courage, true and brave

Comes from a heart that's right with God.

He, who gives life, gives courage too, For you to do the best you can.

Courage fails when He is gone;

You cannot retrace your steps alone, So the best that you and I can do, Is to follow Him who gives life, too.

D. Lucille Cooper, Springfield Church, Morton, Mississippi.

on your own way, without help from Me. Go to! Take it!"

V. Moses Meeting God. 33:7-34.

He made a tent wherein to meet God. Moses appointed a place where he and all his might come to meet God. The best men and women in the world have such places, and they do not neglect to frequent them. Do you go to meet God, or only a pretender? Oh, you do believe in the God of our Lord Jesus Christ! Well, do you go to meet Him, regularly, and I ask, "Do you go to the right place for the wrong reason? Go to meet Him!"

VI. Moses' Sojourn With His God. Ex. 34:28.

"And he (Moses) was there with Jehovah forty days and forty nights; and he did not eat bread, nor did he drink water. And he wrote upon the tablets the words of the covenant, the ten commandments." In the presence of God! What words can say anything more? What devout heart can wish for more?

VII. Effect Upon Moses. 34:29-35.

I am thinking not so much of the effect upon his soul, though that is the matter of greatest importance, but of the physical effect, the effect as it appeared to others. His face shone! Do you wonder? Say, did you ever see one who had been with the Lord till his face was affected by the long and intimate fellowship? And his people were afraid of him, because his face was shining. But it is usually a sort of holy fear. The man of the shining face is the man you want near you when you are very sorely troubled. The man or the woman of the shining face is the one that dying men and women want near them in the last hour on earth.

DENOMINATIONAL CALENDAR September

Evangelism—Soul Winning.
Cooperative program.
Now Club Support.
Association Meetings.
Southern Baptist Theological Seminary.
W. M. U. Training School.
State Mission Week of Prayer.
Fall B. T. U. Study Course Month.
Promotion Day in the Sunday School.
Tithes and Offerings According to the Scriptures.

BLUE MOUNTAIN COLLEGE CAMPAIGN

Blue Mountain, Miss.—The June offerings from the Baptist churches in Mississippi to the Blue Mountain College Endowment fund totalled \$22,104. This amount came from only 226 of the 1600 churches. The total obtained from the nine weeks campaign last year and the June offering this year is \$112,104, in cash and in war bonds.

The goal is \$200,000 and 56 per cent of it was obtained from one-half of one per cent of the individual Baptists last year and 14 per cent of the Baptist churches in June of this year, according to Frank L. Fair, Louisville, general chairman of the campaign.

The campaign will enter its third phase September 1, with some of the 1374 churches that made no offering in June, doing so in September, leading up to a denomination-wide movement in the state for a great harvest offering from the churches in October and November.

Churches whose June offerings exceed \$1,000 are Leland, Grenada, Laurel, First Church and Louisville. Possibility of similar amounts coming from 46 other churches was expressed by Mr. Fair, who states that the campaign slogan for the rest of the year is: "An offering from EVERY BAPTIST church in Mississippi."

—BR—

Only people who are alive can make wills. Remember Blue Mountain College.

"God Has Blessed America"

AMERICA'S LATEST PATRIOTIC SONG

Written by LUTHER A. HARRISON
Educational Director of
The First Baptist Church
Oklahoma City, Oklahoma
COPIES AVAILABLE AT

Baptist Book Store

You Women Who Suffer From

HOT FLASHES then CHILLY FEELINGS

If you—like so many women between the ages of 38 and 52—suffer from hot flashes, weak, nervous feelings, distress of "irregularities", are blue at times—due to the functional middle age period peculiar to women—try Lydia E. Pinkham's Vegetable Compound—to relieve such symptoms.

Taken regularly—Pinkham's Compound helps build up resistance against such distress. It also is a fine stomachic tonic. Follow label directions.

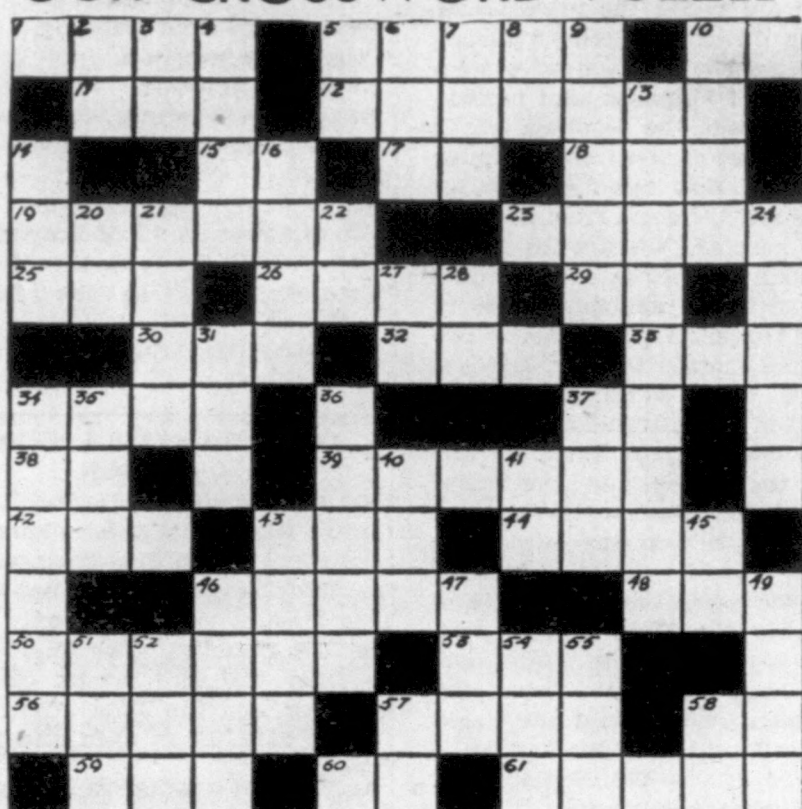
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brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

OUR CROSSWORD PUZZLE



"O come, let us worship and bow down: let us kneel before the Lord our maker."—Ps. 95:6.

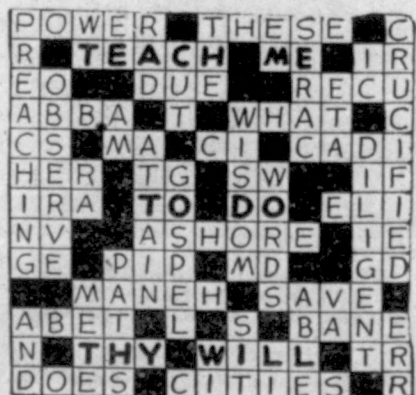
ACROSS

- 1 "if . . . turn to the Lord," Deut. 4:30.
 5 "neither . . . thou worship any strange god," Ps. 81:9.
 10 "worship . . . his footstool," Ps. 99:5.
 11 Sea eagle.
 12 " . . . the Lord in the beauty of holiness," Ps. 29:2.
 15 "all flesh come . . . worship," Isa. 66:23.
 17 "Know what . . . worship," John 4:22.
 18 Being.
 19 "keep silence . . . him," Hab. 2:20.
 23 Flower.
 25 "let us kneel before . . . Lord," Ps. 95:6.
 26 "dwell in the house of the . . ." Ps. 27:4.
 29 Eye (Scot.).
 30 Golf mound.
 32 "worship toward . . . holy temple," Ps. 138:2.
 33 "thou art my . . ." Ps. 63:1.
 34 "early will I . . . thee," Ps. 63:1.
 37 Title of respect.
 38 Company.
 39 Genus of laurel trees.
 42 "let us worship . . . bow down," Ps. 95:6.
 43 "must worship . . . in spirit," John 4:24.
 44 "and serve him . . ." I Sam. 7:3.
 46 "and is . . . than an infidel," I Tim. 5:8.
 48 The yellow flower-de-luce (Prov. Eng.).
 50 "O . . . the Lord, all ye nations," Ps. 117:1.
 53 Seed vessel of plant.
 56 "thou . . . worship no other god," Ex. 34:14.
 57 "and worship . . . him," Ps. 45:11.
 58 Psalm beginning "Hear me when I call."
 59 Cunning.
 60 " . . . I am with you alway," Matt. 28:20.
 61 " . . . the Lord with gladness," Ps. 100:2.

DOWN

- Our text is 1, 5, 12, 25, 26, 32, 33, 42, 43, 44, 56, 57 and 61 combined.
 2 "the Lord . . . is God" Ps. 100:3.
 3 "where two . . . three are gathered together," Matt. 18:20.
 4 "Make a joyful noise . . . the Lord," Ps. 100:1.
 5 Compass point.
 6 "O Lord, . . . manifold are thy works," Ps. 104:24.
 7 "We . . . his people," Ps. 100:3.
 8 Linnaean Society.
 9 "not arrayed like one of . . ." Matt. 6:29.
 10 Arched roof.
 13 Wholes.
 14 About.
 16 Rim of a shield.
 20 Exclamation of inquiry.
 21 Festival.
 22 Combining form indicating relation to an early period of time.
 24 "the horse and his . . ." Job. 39:18.
 27 Right.
 28 Deadhead.
 31 Piece out.
 34 "and the hairy . . . of such a one," Ps. 68:21 (pl.).
 35 Cycle.
 36 Tapering to a point.
 37 "Oh that . . . would praise the Lord," Ps. 107:8.
 40 Printers' measures.
 41 " . . . is thy praise unto the ends of the earth," Ps. 48:10.
 43 "O Lord of . . . s," Ps. 84:1.
 45 "praise him, all . . . people," Ps. 117:1.
 46 Crafty.
 47 Ephesians.
 49 "I will . . . thee thanks," Ps. 35:18.
 51 Royal Humane Society.
 52 Indian mulberry.
 54 Small yellow birds (Hawaiian).
 55 "the glory . . . unto his name," Ps. 29:2.
 57 "seeketh such . . . worship him,"

Answer to Last Week's Puzzle



CENTRAL COLLEGE

Conway, Arkansas

A Distinctively Christian College
 Exclusively for Young Women

- Accredited • Member North Central Association • Offers first two years of thorough college work in Liberal Arts, granting Associate in Arts degree • Courses in Music, Art, Home Economics, and Secretarial Training • Expenses \$36 a month • Opportunities for work • Suites in modern fireproof residence hall . . . Write: Edwin S. Preston, President, Box MB, Conway, Ark.

THOSE WHO COME AFTER

Daniel Webster still lives in literature and his words are very often quoted because some of the things he said were deep and wise. His powers of observation were keen and what he saw he talked about. Who has not read these words? "If we work upon marble, it will perish; if we work on brass, time will efface it. If we rear temples, they will crumble to dust. If we work on men's immortal minds, and if we impress on them high principles, the just fear of God, and love for their fellowmen, we engrave on those tablets something which no time can efface, and which will brighten and brighten through all eternity."

Teachers and preachers encourage themselves by believing this to be true. The emphasis might be made on children and young people which he surely had in mind. This war is impressing upon us more and more the importance of youth. If our plans for peace do not take into account the new generation that is to live in that peace of tomorrow we will get nowhere toward permanent peace. What are we older ones doing to prepare our youth for this wonderful, but perplexing, peace we are dreaming about? Daniel Webster knew, evidently, what he was talking about. . . . Editorial, Jackson Daily News.

But if we do not give our children culture, which includes discipline; if their education does not stimulate them to constructive leadership; if a Federal-subsidized public education sows the seeds of regimentation, dependency on Federal aid, and the stifling of individual initiative, bureaucrats directing public education may be able to control for their own purposes the future generation of America.

J. Edgar Hoover says, "For years we have listened to quack theorists who preached that discipline and control were bad for children. Now we are paying the harvest."

Madame Chiang Kai-shek says, "If the minds of millions of children had not been poisoned in the schools of Germany, Italy and Japan, their young men would not have allowed themselves to be led like beasts to the slaughter for a cause contrary to all ideas of humanity and justice."

Many far-seeing leaders are wondering if, in the future, perhaps the principal bulwark of independent thinking may not be the small, privately owned, liberal arts college—the Christian college.

Blue Mountain College is a college in the service of Christ. Its aim is to develop leaders with initiative, intelligence, and a zeal for unselfish service—all of which are definitely opposed to socialism, regimentation, communism, and Federal paternalism.

Individuals who believe in the education purpose of Blue Mountain College may have a part in perpetuating it through gifts to its endowment fund, annuity bonds, and bequests.

—BR—

HOSPITAL OUT OF DEBT

By Louis J. Brislow, Superintendent

The Southern Baptist Hospital in New Orleans has paid the last of its debt, and for the first time since its beginning is debt free. Southern Baptists now have a great institution which is all their own set for healing

John 4:23.

58 Same as 58 across.

After three years discussion in the Humanity's hurt.

Southern Baptist Convention, work on the first building was begun in November, 1924. The hospital was opened to patients March 8, 1926. In the 17 years and five months it has been in operation the hospital has ministered to more than 150,000 persons, giving them nearly a million days service. It has cared for more than 30,000 persons free of charge, and today is admitting patients at the rate of more than 20,000 a year. The hospital has attained a place among the leading institutions of its kind in America. In 1942 it admitted more patients than any non-government hospital in the south, and stood seventh in the nation. Its annual business now is considerably more than a million dollars a year. Beginning its life on borrowed money, without a reputation, with a small staff, in an hostile environment, I cannot but believe the hand of God has been upon us for good.

The hospital has received a total of \$468,761.27 from the cooperative program, including the 100 Thousand Club. It has given \$694,427.92 in free service, or \$225,666.65 more than its total receipts from the churches. The difference has been received from legacies and direct gifts. The hospital has never closed a year with an operating deficit, and has never been an hour late in meeting its financial obligations. God has prospered us, and has put it into the hearts of His people to help us. To Him is the glory and the praise.

For Really Fast
 Headache Relief
 Snap Back
 with ETANBACK
 FOLLOW PACKAGE DIRECTIONS. SEE
 YOUR DOCTOR IF HEADACHES PERSIST

MALARIA
 IN 7 DAYS
 take 666
 Liquid for Malarial Symptoms

"To lift up
 your heart..."

Hearth-Fire

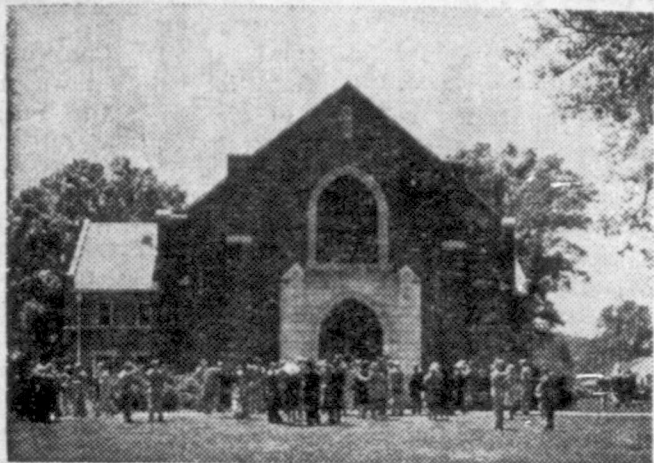
By MAREL BROWN

Seventy-odd poems by the author of the popular *Red Hills*. Grouped in sections under the general themes of Perspective, Balance, Courage, Memory, Peace, and Contentment, these are not mere facile exercises upon abstractions, but warm and winning verses about things practical and close to the human heart. They are that "something added to the mere material things of life to give that lift of heart one needs for everyday living." Ready early in September. [26b]...\$1.00

BAPTIST BOOK STORE

500 East Capital St. Jackson, Miss.

"Out of Debt" Jubilation Service at Grenada



FIRST BAPTIST CHURCH, GRENADA

By W. Levon Moore

Notes payable in 1956, but paid in 1943, were the cause of a jubilation service in the First Baptist Church, Grenada, Mississippi, Sunday, August 1, 1943.

Glen Eric Wiley, pastor, introduced Mr. J. H. Oliver, chairman of the finance committee during the erection and furnishing of the new church house. Mr. Oliver spoke briefly upon the glorious privilege of having a share in financing the cause of Christ. "To be free of debt nearly thirteen years ahead of schedule," said Mr. Oliver, "is little short of phenomenal."



G. E. WILEY

Others who spoke were H. J. Ray, G. F. Deaton, J. B. Perry, Sr., J. C. Hathorn and Oman Kimbrough.

The church agreed to make a donation to the endowment fund of Blue Mountain College, as an expression of gratitude to God for His marvelous blessings. The following ladies spoke briefly about Blue Mountain College: Mrs. John Rundle, Mrs. John Keeton, Mrs. Ethel Thomason, Miss Vonette Wilson (Methodist), Miss Sue Vandiver (Presbyterian), after which the offering was made, which amounted to more than \$1,000.

G. E. Wiley is in his sixth year as pastor of this church. It has made wonderful progress in the past few years, and much of its growth and development can be attributed to the deep consecration and able leadership of the pastor. Brother Wiley came to Grenada from Tampa, Florida, in December, 1937. The church building burned in December, 1939, and one of the greatest accomplishments of both pastor and people was the immediate erection of a \$73,000 building, which includes a \$4,500 Mohler pipe organ and chimes. The

first service was held in the new building February 2, 1941, at which time bonds were sold, to be matured in 1956. As related above, these bonds were all paid by August 1, 1943, nearly thirteen years in advance. This is in addition to liberal contributions to the Cooperative Program and other missionary causes, for the church never once allowed their local building program to interfere with their gifts to outside causes.

A glance at the financial reports of 1937 and 1942 reveals the progress made financially in the last five years:

| | |
|--|-------------|
| Total collections of all kinds | |
| 1937 | \$ 8,446.01 |
| Total collections of all kinds | |
| 1942 | 21,572.85 |
| To Cooperative Program and special mission gifts, 1937 | 2,470.11 |
| To Cooperative Program and special mission gifts, 1942 | 7,900.12 |
| Used for local work, 1937 | 6,066.50 |
| Used for local work, 1942 | 10,047.25 |

(The report for the first seven months of 1943 has already passed the total for the entire year of 1942.)

There have been spiritual blessings also: in 1937 the total membership was 667. The total membership in 1942 was 1,112, a growth of 445 in five years. The church has made progress in Sunday school, Training Union, and Woman's Missionary Union work. All the auxiliaries of the W. M. U. are functioning. In addition to these organizations, the church has set up a well-equipped Service Men's Center, which is operated under the supervision of Rev. Levon Moore, the associate pastor, to minister to the spiritual needs of the soldiers from nearby Camp McCain and Grenada Army Air Base.

Brother Wiley is a graduate of Baylor University, Waco, Texas, and Southern Baptist Theological Seminary, Louisville, Ky. He was pastor, before coming to Grenada, in Houston, Texas, Cincinnati, Ohio, and Tampa, Florida.

Only people who are alive can make wills. Remember Blue Mountain College.

To the members of Maben Baptist Church: With this issue we are beginning the weekly visitation in your home of the best paper in the state. We hope you will read with pleasure and profit the great articles each week. We want you to consider this the assistant pastor. Please come to all the services in the church and pray with us for God's divine presence at all times.



REV. W. C. BALLARD
W. C. BALLARD CONDUCTS
TWELFTH REVIVAL AT
ARBOR GROVE

Arbor Grove Baptist Church of Chickasaw county reports a good revival with the pastor, Rev. W. C. Ballard, of Amory, doing the preaching. There were eleven additions. Rev. Ballard has been pastor of this church for nearly thirteen years and has held twelve revivals at this place with good results each year. He is a hard-working, straightforward, gospel preacher and loves and leads his people step by step. Under his leadership, Arbor Grove Baptist Church has developed into one of the most outstanding and highly spiritual country churches in Chickasaw county.—Reporter.

J. PLUMMER MILEY

Our community was grieved when the news was received that J. Plummer Miley had passed away in a Meridian hospital on July 1st, 1943. Although he had been in declining health for many months his death was a distinct shock to every one.

Plummer, as he was known to every one, had been a citizen of our town, having moved here when his father, the Rev. T. J. Miley, became pastor of the Newton Baptist Church, in which capacity he served for many years.

In the death of Brother Miley the community lost a prominent citizen, and our church one of its most faithful, and valued members. Faithful always to every trust; he was deeply interested in every progressive movement of church activity, serving many years as Sunday School Superintendent, and Chairman of Board of Deacons. As chairman of the ushers committee, a work in which he took special pride, he will be greatly missed. Our congregation will not soon forget the hearty handshake, and cordial welcome to everyone as he stood in the vestibule at the opening and closing of services.

Conscious of the fact that our loss is his Eternal gain, we humbly submit to the will of our Heavenly Father.

Therefore be it resolved by the Newton Baptist Church in conference assembled, August 15th, 1943, that we extend to the bereaved family our heart-felt sympathy.

That a copy of these resolutions be sent to his family, a copy be written in

Answers To Know Your Bible

Feature on Page Twelve.

1. (Animals in Ark). Most people would say two of each kind. Seven male and seven female of every clean beast, and two male and two female of every unclean beast.

2. (Vesture). The name vesture is formed from the Latin verb 'vestire' meaning 'to clothe.' In Greek and Hebrew it signifies 'outer garment,' 'cloak' or 'clothing.'

3. (Most Married Man). Generally, we have heard people say 1,000 but the Bible says "700 wives." His name was Solomon, and you can qualify his household in I Kings, Chapter II, Verse 3.

Joe Capp, Jr., pastor of Trinity Baptist Church, New Orleans, La., led in a good revival at Heuck's Retreat church with Pastor L. E. Smith.

Pearl River Junior College was host to the Associational Young People's Rally recently. The following churches had representatives: Carriere, Good-year, Juniper Grove, Picayune First, Roseland Park, Nicholson, Poplarville, Pine Grove and Union.

J. D. Walker, pastor of First church, Calhoun City, did the preaching in a good revival at Bellefontaine. J. V. Wilson is pastor.

our church record, and a copy be given the Baptist Record, and the Newton Record for publication.

J. D. TIDWELL,
W. B. CROSBY,
J. F. FORD, SR.,
Committee

Externally Caused Pimples

To cleanse gently—relieve sore, itchy spots—and so hasten healing, rely on
RESINOL OINTMENT AND SOAP

Good For Over 100 Years

—And even better now. Recently greatly improved; more antiseptic, more active, finer quality ingredients. Spreads easier. Widely used for minor externally caused skin itching: eczema, rash, nettle, pimples, cuts, bruises etc. 35c.

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After hours of anxiety, a headache is the last straw. But it quickly yields to Capudine, which also soothes nerves upset by the pain. Capudine is liquid. No waiting for it to dissolve before or after taking. So it's really quick. Use only as directed. 10c, 30c, 60c.

CAPUDINE

WATTS MEMORIAL CHURCH ORGANIZED

(Continued from Page 1)

was carried out. Rev. John F. Brantley, who had recently come from Lumberton to be pastor of the Second church, was called as pastor. Rev. John Watts was asked to fill the post of associate pastor until it should become necessary for him to return to New Orleans to enter his third year at the Baptist Bible Institute. A committee named at that time brought a report on the following Sunday in regard to the election of deacons and Sunday school teachers, etc.

The name "Watts Memorial" was chosen, in honor of Dr. J. Wash Watts of the Baptist Bible Institute in New Orleans because he has exercised such a great influence upon this section through the young ministers from BBI and through his various personal contacts.

At a later meeting it was decided that the church should authorize the moving of the Second church building to a new site on Market street, and that a new auditorium with a seating capacity of approximately 500 be built adjoining this building.

—BR—

RELIGIOUS LABOR SHORTAGE

(Continued from Page 1)

present turnover among church employees from the pastor throughout the list is one of the major problems and tragedies of our Southern Baptist life.

What is true of the Baptist Bible Institute is unquestionably true of our other two great seminaries. The demand has simply outstripped the supply of trained religious workers. Our graduates instead of seeking places of service are sought by needy fields. All Baptists continue to believe that the qualification for religious work is a call from God. Woe betide Southern Baptists in the day when the possession of degrees or diplomas replaces the stamp of a divine call! However, though no amount of sharpening will avail for an untempered ax head, it is still the part of wisdom to sharpen the tempered ax. So, while training for anyone not called of God is a waste of time, it remains true that that one who has passed through the tempering fire of a divine call is made more effective by the sharpening of his wits and skills. The increasing demand among our people for trained workers is healthy and good. In a large measure the call for religious workers with specialized training is a reflection of the higher level of general education among our Southern Baptist constituency. While nothing written here is to be taken as a reflection on the worker who lifted himself by his own bootstraps to a high level of effective service without the aid of one of our great colleges or theological schools, we must now recognize that the cry for and necessity of formal training for our church workers will increase. It is in the atmosphere of our day. Let us simply be grateful to God that He does so endow a few men as to make them mighty instruments without formal training, but also let us prepare to meet the need of the majority.

Woven together here are two problems. One is immediate and the other is future. In the first place some effort needs to be made to bring about a contact between available

I HAVE SEEN THE HOLY SPIRIT AT WORK IN THE ARMY

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did it mean to be called a Christian? I explained the plan of Salvation, and then he said he would try it. He must try something. His nerves were shot.

All bridges are to be burned behind the one who entrusts himself for salvation to the Lord Jesus Christ, and a new faith and loyalty were born in him even as he was born into the Kingdom of God. After we had prayed together on our knees he said as he turned to go with a New Testament in his hand, "I feel a great deal better, Chaplain."

I feel like shouting every time some fine mother's son takes my hand in

workers and positions that are open now. Apparently the only way that can be done is for someone to offer to be a clearing house. The schools in which men and women have been trained seem to be the logical centers. I cannot speak for any institution other than the Baptist Bible Institute, but while recognizing the dangers and difficulties in such an undertaking, we are yet willing, in the hope of being of service, to attempt the following:

If any worker will advise us of the type of work he or she can do along with a detailed account of both the training and experience already acquired, we will endeavor to establish a contact with some church needing that type of worker. This cannot be in the form of a recommendation except in the case of B. B. I. alumni whom we know. It will have to be up to the church to ascertain the fitness of the individual for the particular job. It is assumed that no church ever secures the service of any worker without seeking God's guidance. We do not believe that it is yet necessary or wise to undertake this with reference to pastors. We will attempt to make a contact between churches and church secretaries, choir directors, educational directors and that type of religious worker. It should be pointed out that our willingness to serve as such a clearing house is occasioned by an unusual situation which we hope is only temporary. We desire now to discover if there are qualified workers available for these positions about which we have received requests.

There is only one solution to the long range problem of providing a continuous supply of trained workers. It must now occupy our attention as a part of our Southern Baptist post-war planning. Every phase of advance and expansion will be hampered if the supply of workers is inadequate. To have to plan without a man to work the plan on the mission field, the financial front or elsewhere would be folly. Three steps are necessary to assure an adequate supply of qualified workers. First, we must hear our Master say, "The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that He may send forth laborers into His harvest." Second, through our church organizations, our worship services, and our publication we must challenge young men and women to hear and heed God's call to service. Third, in just that proportion in which we dare to believe our work will expand, we must enlarge the resources and equipment of our training institutions.

Rev. A. E. Blankenship recently assisted Pastor D. O. Horne in two successful revivals, one at Fair River, Lincoln county, and the other at Carmel, Lawrence county. There were 19 additions at Fair River, and six at Carmel. Rev. Blankenship has been pastor of Fearhaven church, Brookhaven, Miss., since February. He is doing a progressive work. He and his wife are offering their service to the Foreign Mission Board after the completion of his training at BBI next session.

Mt. Nebo, Newton county, has just closed a good revival with Lonnie Bradley assisting Pastor C. E. Snowden. There were four additions.

Ruth Baptist Church was spiritually blessed in a recent revival led by E. F. Haight.

—BR—

Only people who are alive can make wills. Remember Blue Mountain College.

pledge of his solemn faith in the Lord Jesus with whom he has not before become acquainted. The "Summum Bonum" to be achieved by any Christian is to win another soul to his Saviour. The army is a cross section of our national life and out of it have come men of little or no knowledge of God's eternal plan of redemption.

At Fort Bragg, North Carolina, I had the joy of talking to an eighteen year old lad lodged behind the bars of a military prison. He had just been sentenced to a heavy fine, one year in a federal penitentiary and a dishonorable discharge from the army and he was not a criminal at heart. After the second visit by the Chaplain across the rail partition separating us, he took my hand in his, gave his heart to Christ and turned away with a New Testament in his hand which he later gave to another prisoner in distress. He must try now to make amends for one night out with the wrong crowd. He had come from a very poor Virginia home in the mountains where the salvation and love of a Heavenly Father was seldom heard.

Now let there be no misunderstanding at this point. Not all contacts are as encouraging and as successful as this. My, how it hurts to have to turn from a fine intelligent college graduate, whose home is nominally Christian, but who is never able to see anything different between a Christian and one who is not. The tragedy may have been that there was little if any difference in his home.

There have been some great moments in group witnessing not the least of which was a twilight service around a camp fire one cold November Sunday evening in the Carolina woods twenty miles from the nearest settlement. Services at the camp had not been so largely attended but this particular evening approximately 250 young field artillerymen gathered around a huge bonfire to sing hymns and to hear a brief message from God's Holy Word and to pray. Each of us left that night thinking we had been just a bit nearer our Creator and Redeemer and with a deeper resolve of consecration.

All of the army experiences that glitter, are not gold, but when one feels the spiritual tingle of even a few introduced into the Kingdom of God, he is made genuinely glad God has called him to be a Chaplain in such times as these.

Pugh To Stress United Protestantism On Chaplaincy Tour

New York—(RNS)—Dr. William Barrow Pugh will carry a message of a united Protestantism to chaplains and men of the armed forces whom he will shortly visit on a tour of battle areas, it was stressed here at a farewell luncheon arranged in his honor by the Presbyterian War-Time Service Commission. It was also revealed that he will carry a message from Jewish leaders to the 18 Jewish chaplains serving overseas.

Dr. Pugh is chairman of the General Commission on Army and Navy Chaplains, official representative of the Federal Council of Churches, and he will carry the credentials of the Service Men's Christian League. He is continuing a similar tour begun by Bishop Adna W. Leonard who was killed in a plane crash in Iceland, May 3rd.

Attending the luncheon, along with the church leaders who came officially to convey expressions of unity with Dr. Pugh's mission, was Army Chaplain Lightner A. Swan, who expressed the opinion that "denominationalism is fast disappearing."

"In the army we have the fellowship, cooperation, and friendship of men of all denominations, races, and creeds," he said.

Also present were a sailor a soldier and a marine who declared that to the armed forces religion "is a seven-day-a-week affair, not merely a Sunday ceremony." Corporal Russell G. Bagley, U. S. Army, wounded in North Africa, who came from the army hospital in Staten Island to attend the luncheon, said: "Chaplains over there are just like fathers. They're just like the chaplains over here, but you appreciate them more."

Dr. Frederick Zimmerman, speaking for the Reformed Church of America, extolled the unity of Protestantism in sending one man to represent American churches to men and women in the service.

In his farewell message, Dr. Pugh said: "I am not going as a private citizen or even as a member of the Presbyterian church, but as a minister of the Church of Jesus Christ. . . . I am bringing to the men in the armed forces wherever I go the message that the tie of unity that links them together on the battlefields, binds us together here at home. . . ."

He pointed out that his mission had a two-fold purpose for chaplains: to bring them the message of the church, and to remind them of their great responsibility for peace when the war is over.

"The ten million men and women in our armed forces today are the cream of America," he asserted. "They are hearing the message of religion as brought to them by our chaplains in the armed forces. They are going to listen a little more keenly to those men of God who went with them into war than to those who stayed at home."

—BR—

Austin Dobbins, son of Prof. and Mrs. Gaines S. Dobbins of Louisville, Ky., is now an Assistant Chaplain in the U. S. Army at Fort Riley, Kansas. In his new work he is associated with Chaplain J. F. Mitchell, formerly pastor at Atlanta, Ga., Greensburg, Ind., and while a student in the Southern Seminary at Louisville he was pastor at Bloomfield, Eastwood and Fisherville, Ky.

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